# NATIONAL ANTI-SLAVERY STANDARD.

**Without Concealment—Without Compromise.**

VOLUME 1. NEW-YORK, THURSDAY, MAY 20, 1841. NUMBER 50.

PUBLISHED WEEKLY,
BY THE
AMERICAN ANTI-SLAVERY SOCIETY,
AT 143 NASSAU STREET.

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Twenty-Five Dollars in advance, will pay for twenty copies one year, sent to one address.

**WILLIAM S. DORR, Printer.**


## AMERICAN ANTI-SLAVERY SOCIETY.

### ANNUAL REPORT
### OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The present Executive Committee of the American Anti-Slavery Society entered upon the duties of their station, under circumstances far less auspicious than those by which their predecessors, for seven successive years, were strengthened and encouraged.

The ranks of the abolitionists were thinned and broken, while the obstacles before them were no less formidable than ever. The Emancipator, the official Journal of the Society, and adapted to be its chief available instrumentality at that juncture, had been surreptitiously transferred into hands hostile to our organization. The depository of the Society, consisting of books, stereotype plates, and all the appurtenances of a well furnished office, valued in the aggregate at more than ten thousand dollars, had also been transferred beyond their control. But, worse than all, the Executive Committee inherited from their predecessors, an *impaired confidence*, the result of malversations which could not be effaced from the memory of those, on whom the Society had hitherto relied, and from whom, alone, could be derived the means of future action. They had no Journal, no treasury, and exceedingly limited resources; but they had the consciousness of right, on their side, and the remembrance of the unmitigated wrongs of millions of their fellow beings inspired them with energy to begin the work entrusted to their hands.

In pursuance of the instructions of the Society, at its last annual meeting, the Executive Committee commenced the publication of a weekly paper, to supply the place of the Emancipator. Nathaniel P. Rogers, editor of the Herald of Freedom, consented to act also as the editor of the new Journal, until a more permanent arrangement could be effected. The Committee have just secured the services of those well known and indefatigable friends of freedom, David Lee, and Lydia Maria Child, under whose auspices, the Standard will henceforth be issued. Considering the inauspicious circumstances under which the publication of this Journal was commenced, we cannot but view its successful establishment, and the generous support which has been yielded to it up to the present time, as an evidence of sound convictions as to the needs of the anti-slavery cause, and as fraught with hopeful promise for its future progress. The distracting influences that prevailed at the time of its commencement—the doubts and fears that were entertained of the result, and the exhausted condition of anti-slavery resources throughout the country, induced the Committee to consider the propriety of appealing for aid to the sympathies of their transatlantic brethren. After mature deliberation, they decided in favor of that measure, and deputed John A. Collins as their agent to solicit funds from those friends of human liberty in Great Britain, to whom the interests of a common cause might commend him. On his arrival there, he associated with him, Charles L. Remond, one of the delegates of the American Anti-Slavery Society to the London Convention, and, aided by him, has been engaged for several months in travelling, and exposing the true state of affairs in this country, in which he has been supported by those eminent philanthropists, Harriet Martineau, Elizabeth Pease, George Thompson, and others.—His mission is now about drawing to a close. The Committee are yet unable to speak with certainty of the extent to which assistance may be derived from it, but there is ground to hope that the spread of light and knowledge among our English brethren, relative to the dissensions which have agitated us in this country, will be productive of salutary results.

Soon after their appointment, the Executive Committee issued an address setting forth the grounds of controversy, and the causes which led to the separation of the Society. They refer to that address, as embracing much historical matter which would properly enter into the report now submitted: but as it has been already extensively circulated, they feel relieved from a repetition of its contents. Together with the proceedings of the last annual meeting, and the Annual Report then submitted, it forms a pamphlet of 88 pages, corresponding in size and execution with the reports of previous years.

The General Convention which was summoned to meet in London, and to which the American Anti-Slavery Society appointed James and Lucretia Mott, Nathaniel P. Rogers, Charles L. Remond and Wm. Lloyd Garrison, assembled in that city, on the 12th of June last, and continued its sessions ten days. The call had been widely circulated, and it was answered by the presence of imposing delegations from various parts of the world. The friends of human freedom in the United States, hailed in the conception of this grand idea, a new auxiliaryship in their arduous labors. They looked forward to it with hope, and confidence, and courage.

Before the period of assembling had arrived, however, their fears were excited that the minds of some of the leading persons engaged in it, had become imbued with prejudice toward the large body of American abolitionists; and subsequent events verified those fears. It was promulgated in England that a *faction* of the American Anti-Slavery Society was determined to send *women* as delegates to the Convention, for introducing the question of woman's rights into that body—that this *faction* was entirely odious at home, and that it entertained opinions adverse to Christianity. Such, and many similar falsehoods, were diligently circulated in England, for some time previous to the Convention. It is not surprising that they should have given rise to apprehensions on the part of our English brethren, prejudicial to the character and purposes of those to whom they were opposed. No plea, however, can justify the treatment to which they were subjected, without any opportunity being afforded for disproving the slanders that had been so freely circulated against them. We regret that the necessity exists for stating that one of the most forward in misrepresenting the character and motives of his brethren, was James G. Birney, who held a commission from the Executive Committee of the American Anti-Slavery Society, for the year 1839–40. The result was, the exclusion of the delegates who were appointed at our last annual meeting, except on terms which would have been equally degrading to them as freemen, or as Christians. The American Anti-Slavery Society was, therefore, essentially without a representation in the councils of that body.

The call under which the Convention assembled, was general, not confining itself to certain classes of people, but inviting the philanthropists of every nation and clime, without distinction. It was naturally supposed that an assembly thus convened would *constitute itself*—that it would decide for itself, upon the conditions of membership. But the Committee of the British and Foreign Anti-Slavery Society usurped the right to say how the body was to be composed. Such unauthorized conduct, deserves, in the opinion of this Committee, the severest reprehension.—They submit to the Society, whether an expression of sentiment in regard to it, is not due to the cause in which they are engaged.

The Executive Committee are not disposed to depreciate the influence of the London Convention on the great question which occupied its deliberations. They regard with gratitude and favor every means put forth for the abolition of the curse of slavery; but they view with jealousy, a disposition, wherever and however manifested, to accommodate those means to the prejudices of sect or party, thus compromitting the great principles, which they are professedly aiming to promote. The results of the Convention have not yet been officially published. An epitome of its proceedings, exhibiting its more important features, accompanies this report.

During the past year, the cause of human freedom has unquestionably acquired an accelerated progress. The public mind at the north has become more familiar with free principles. It daily grows less intolerant and proscriptive. Anti-slavery principles have been spread abroad with zeal and faithfulness. Large conventions have been held in Western New-York, at Le Roy, Palmyra, Northville, and Cazenovia. The Le Roy Convention was attended by near 600 delegates. It organized an Anti-Slavery Board, to which was entrusted the supervision of the cause in that portion of the State. It repudiated the Third Political Party Scheme, which would involve all the energies of anti-slavery in the vortex of political strife. From it also emanated a proposition to call a National Convention of Abolitionists, who are opposed to the identification of the cause with politics—a proposition which has already elicited approval from many quarters. The Executive Committee propose to the Society to consider the claims of this measure, and to take such action in regard to it as their wisdom may dictate. Some preparatory steps have been taken, relative to the formation of a new State Society, in this State, the old one having become entirely subservient to the political party scheme. One of the disastrous consequences of that scheme, is presented in the fact, that its advocates have fallen into a state of comparative indifference, with respect to the moral aspect of the great question of slavery. But there are indications that the illusion which has been thrown around it, will soon be dispelled by the light of truth and the lessons of experience. In the western part of this State especially, where the question of a political organization has been thoroughly examined, the prevailing sentiment is now arrayed in opposition to it. The result of the late local and general elections demonstrates that it holds at best but a slender grasp on the sympathies of abolitionists.

A bill was reported to the legislature of New-York, at an early period of the present session, by a majority of the Judiciary Committee, to abolish the odious Nine Months' law—but it has not yet been acted on. The chief Executive officer of the State, William H. Seward, has nobly defended her dignity and her independence in his refusal to comply with the demands of Governor Gilmer of Virginia, relative to the surrendering of certain alleged fugitives from justice; and a recent application from Governor Seward for the surrender of a citizen of our own State, who had been guilty of the crime of forgery and fled to Virginia, where he was under arrest at the time, was denied by Governor Gilmer on the ground of retaliation.—In consequence of the refusal of the Virginia legislature to sustain him in that position, Governor Gilmer resigned his office. To show how far the broad principles of human rights are vindicated by Governor Seward, we make a brief extract from his last communication to the acting Governor of Virginia:

"The Executive of this State would be faithless to the spirit of its Constitution and laws, if he did not maintain that all men, of whatever race or condition, are men, and of right ought to be freemen; that every remedy for duress of a human being, whether it be the writ de homine replegiando, habeas corpus, action for enticement or false imprisonment, or indictment for kidnapping, regards him as a man and not as property, and that it is as absurd in this State to speak of property in immortal beings, and consequently of stealing them, as it would be to discourse of a division of property in the common atmosphere."

It is almost needless to say, that the arrogant demand of Virginia that New-York should abolish the law which secures to persons arrested as fugitive slaves, the right of trial by Jury, will not be complied with. This state does not stand alone in her efforts to withdraw legislative support from the iniquitous system of southern slavery. Other states are by her side, and her example will have a powerful influence to accelerate the repeal of existing slave laws in the northern section of the Union. The statute books of Ohio are still disgraced by her infamous "black code"; but it is cheering to observe that the moral sense of an increasing portion of her people condemn that code. In Kentucky also, the question of abolition has been considerably agitated during the past year, the occasion having been furnished by a controversy between political rivals in the electioneering canvass, in which one of the parties boldly exposed the fallacy and futility of the southern dogma that slavery must be perpetual.

* By a recent decision of the Supreme Court of the United States, the Africans of the Amistad were discharged as free. Every friend of his race must heartily rejoice at this decision. In whatever light we regard it, whether as based on the mere technical positions of law, or on the principles of Eternal Justice, we must yet rejoice for the sake of these persecuted and outraged men, that they are now free from the grasp of the oppressor. They are no longer terrified with fears that they may be consigned over to torture, and perchance to the gallows. It is to be regretted however, that the Court did not adjudicate the propriety of an appropriation from the government under whose authority they have been subjected to a cruel detention for many months, to enable them to return to their homes, if such were their choice. That they failed to do so, furnishes no evidence of a stern regard for even-handed justice. The Committee who have had the supervision of their defence, have provided for their present necessities, they being yet undecided whether to remain in this country or return to their own.

The census of the United States for the year 1840, shows that the increase of our slave population for the last ten years, has been in a decreased ratio, compared with former periods. It is difficult to account for this on any other grounds than the breaking up of families by the activity of the internal slave trade, incident to which are many liabilities and hardships calculated to affect the health of the victims;—the extortion of a greater amount of labor, by which, particularly on the sugar plantations of Louisiana, life has been destroyed; and the transportation of slaves to Texas. The necessity of producing heavy crops to relieve their mercantile embarassments, has doubtless induced an effort to extort labor from the slave, to the extremity of his endurance.

The acknowledgment by Great Britain of the independence of Texas, has disappointed the hopes of philanthropists that her citizens would agree to abolish slavery, on condition of being recognized as an independent State.—That large territory is now a market for American slaves. It opens her arms to receive them. The extension of this curse over a surface nearly equal in extent to that of Virginia, the two Carolinas and Georgia united, which now contain more than half of the entire slave population of the United States, cannot be contemplated without horror. It is probable, also, that for some years to come, no effectual barrier will be offered by the Texan authorities, to prevent the importation of slaves direct from Africa—that devoted country, which despite of the vigilance of British cruisers, yet furnishes an annual sacrifice of 300,000 human beings to the avarice of professing christians.

With this frightful reality of unexampled misery in view, is it possible that any philanthropist can relax his energies, or withhold a vigorous co-operation with his brethren, to hasten the triumph of freedom! We appeal in the name of Justice to that sense of right with which God has endowed every mind, to put forth a helping hand in this great work. Let none give back through weariness, nor despair, if, to finite human vision, obstructions seem to multiply at every step. It cannot be doubted that patient and persevering toil will at last effect its object. Let us labor diligently with the powers which an all-wise Providence has bestowed, to eradicate the curse of slavery which grows more grievous, and harder to be borne with each day of its existence; and haply, we may be made the favored instruments of terminating in mercy, what must otherwise be corrected in judgment.

Experience of the past, and the developments of each day, convince us that expedients devised in mere human wisdom, and deviating from the requisitions of principle, so far from accelerating any moral reform, burthen it with extrinsic matter, and oppose serious obstacles to its progress. No reform can prosper, that is not based on solid conviction of mind. It must command the sober reason of men—their judgment and their religious sense. If we appeal to these, we appeal not in vain. In an age and country where thirst for gain is the predominating passion, it will doubtless require much time and patience to arrest the popular mind, and to gain the ascendant over selfishness. It is our duty to bestow that time—to exercise that patience, and to persevere in the promulgation of truth while a solitary mind remains unimbued with its divine precepts. Let no heart yield to discouragement—let none give way to apprehensions that human agency under Providence, is incompetent to this great work. We have abundant proof of its competency, in the progress of anti-slavery principles since the formation of the American Society. The history of that progress, is a history of rapid and successive triumphs, unequalled in the past. Never was a reform instituted, that encountered deeper and more stubborn prejudices,—that possessed temporal means more inadequate to the vastness of its object, or that excited fiercer passions from the first moment of its conception. And yet, mark its advance! It has found its way to scores of thousands of true hearts—its influence now sways in the legislatures of all the free States, and in our National Congress—it has already penetrated into all departments of society, and daily gains the consideration of the wise and good of all classes. We gratefully, and humbly acknowledge in this, the presence of the Divine hand. We magnify it above all the expedients of human wisdom, and we earnestly exhort our brethren to make it the perpetual staff of their labor in the *first reform of the day*—the *only* staff that is able to support them in toils that shall be thrice blessed, in their effects on their own minds, on the millions of their enchained countrymen, and on the destinies of their entire race.

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### The Anniversary.

The Eighth Annual Meeting of the American Anti-Slavery Society, convened in Broadway Tabernacle in the city of New-York, May 11, 1841, at 10 o'clock A. M.

Lindley Coates, President of the Society, in the chair.

The 94th Psalm was read by William Lloyd Garrison.

The Eighth Annual Report was read by James S. Gibbons, Chairman of the Executive Committee, accepted by the meeting, and on motion of James C. Fuller laid on the table, to be taken up and considered at the afternoon session. Oliver Johnson submitted an abstract of the Treasurer's report, which was accepted.

The following Resolution was moved by William Lloyd Garrison, seconded by Alvan Stewart of Utica, and was eloquently sustained by both these gentlemen, and adopted unanimously.

Resolved, That the abolitionists of the United States have no reason to be ashamed of their cause, or their company; that the opposition arrayed against them is not owing to the manner, or spirit, in which they conduct their sacred enterprise, but to the principles and doctrines which they advocate; that the practical adoption of those principles and doctrines by the American people is essential to the peaceful overthrow of slavery, the stability of republicanism, and the triumph of Christianity; and that those persons who are opposed to the immediate liberation of our enslaved countrymen, are to be denied the name and character of Christians, and pronounced destitute of the principles of common humanity.

Nathaniel P. Rogers moved the following Resolution, and advocated its passage, which was unanimously adopted.

Resolved, That slavery is not a southern institution, but the institution of the whole country; that the whole land is involved in the guilt and in the dangers of the system; and that every person of common intelligence, north as well as south, who is not faithfully interested in the anti-slavery enterprise, is in *heart*, as well as in fact, a Slaveholder.

The following Resolution was moved by Chas. C. Burleigh, sustained by him at length, and adopted unanimously.

Resolved, That the charges which have been from the first, and still are brought against us by the enemies of our holy enterprise, rest justly against themselves, inasmuch as they by sustaining—not we by assailing, the atrocious system of American slavery, are exciting insurrection, provoking bloodshed, promoting disunion, producing amalgamation, making war upon the sabbath, the marriage institution, human government, the Christian church and ministry. In a word, are practically disorganizers and infidels; and the vehemence with which they bring these accusations against us, is but the artifice by which the criminal dreading detection seeks to divert attention from himself by fastening suspicion on others.

The meeting adjourned to meet at 4 o'clock P. M.

*Afternoon Session, May 11.*

Lindley Coates, President of the Society, in the chair.

On motion of William Lloyd Garrison a Committee of seven were appointed by the meeting, to prepare business.

William Lloyd Garrison, Sarah Pugh, N. P. Rogers, C. C. Burleigh, Robert Purvis, G. W. Benson, and Abbey Kelley.

On motion, Oliver Johnson and E. D. Hudson were appointed to make out a roll of delegates present.

On motion, Amos Farnsworth, Rowland T. Robinson, Francis Jackson, and James S. Gibbons, were appointed a Committee on Finance.

On motion, it was voted that a Committee of two from each state represented, be appointed by the President, to nominate officers of the Society for the ensuing year, and that the President be requested to report the names of said Committee to-morrow morning.

On motion of Oliver Johnson, all persons present who embrace the principles and approve the measures of this Society, were invited to take part in the deliberations of the meeting.

The Annual Report was then taken up, and after some slight amendments, was recommitted to the Executive Committee, with instructions to report on Thursday morning.

On motion, the meeting adjourned to 9 o'clock to-morrow morning.

*Morning Session, May 12.*

Lindley Coates, President of the Society, in the chair.

On motion of Oliver Johnson, voted that when this meeting adjourns it adjourn to 7½ o'clock this evening.

The minutes of yesterday were read, and with some slight alterations approved.

The Business Committee reported the following Resolution which was advocated by William Lloyd Garrison, N. P. Rogers, Enoch Mack, J. C. Fuller, H. C. Wright, G. W. F. Miller, and with some slight amendments adopted.

Resolved, That those abolitionists, who array themselves against the formation of a third political party, and yet vote for legislative, congressional, gubernatorial, or presidential candidates, hostile to the anti-slavery movement, or in any manner induce others to vote for such candidates, are putting arguments into the mouths of the third party advocates, and by that act are sacrificing their anti-slavery principles.

The following Resolution was advocated by W. L. Garrison, opposed by G. W. F. Mellen, and unanimouly adopted.

Resolved, That this Society would renew the expression of its conviction, that the formation of a third political party, by the Abolitionists of the United States, is a measure diametrically opposed to their anti-slavery pledges, calculated to change the moral tone and character of the anti-slavery enterprise, unnecessary and injurious as an expedient, and deserving of no countenance on the part of the friends of immediate emancipation.

The following Resolution was adopted.

Resolved, That the attempt of the "Transferring Committee" of the American and Foreign A. S. Society, in their recent public answer to justify their flagrant breach of trust in disposing of the Emancipator and property of this Society, while it admits the truth of the charges they attempt to defend, betrays an utter disregard of the rights of Abolitionists.

Adjourned to half-past seven P. M.

*Evening Session, May 12.*

Francis Jackson, one of the Vice Presidents, in the chair.

On motion of Oliver Johnson,—E. G. Loring, G. W. Benson, J. C. Jackson and C. C. Burleigh, were added to the Committee on Finance.

The following Resolution was advocated by J. C. Fuller, W. L. Garrison, Thomas Van Rensselaer, and others; opposed by William Adams and Simon D. Bailey, and adopted.

Resolved, That this Society hails, and joyfully recognizes as an interesting and important coadjutorship in the great anti-slavery movement of the age—The British India Society, established by the genuine abolitionists of Britain, to deliver the unhappy millions of India from their grinding oppression, and to aid the overthrow of slavery in this country, by bringing the produce of free labor on the fertile plains of the East, into competition in the world's markets, with the slavery-crippled labor of the American South.

On motion of J. C. Fuller, it was voted that the foregoing resolution, be forwarded to the Corresponding Secretary of the British India Society, signed by the officers of this meeting.

Adjourned to 8 o'clock to-morrow morning.

*Morning Session, May 13.*

Enoch Mack was appointed Chairman pro tem.

The committee on the nomination of officers, made the following report, which was adopted.

*President.*—LINDLEY COATES, *Pennsylvania.*

*Vice Presidents.*—Samuel Fessenden, *Maine*; Enoch Mack, *New-Hampshire*; Rowland T. Robinson, *Vermont*; Francis Jackson, *Massachusetts*; Peleg Clark, *Rhode Island*; George W. Benson, *Connecticut*; James C. Fuller, *New-York*; Abraham L. Pennock, *Pennsylvania*; Joseph Parrish, *New-Jersey*; Henry Gibbons, *Delaware*; Joseph A. Dugdale, *Ohio*; Herbert Williams, *Indiana*; Robert Stewart, *Illinois*; Zephania Plate, *Michigan*; John Needles, *Maryland.*

*Board of Managers.*—Nathan Winslow, Samuel F. Brown, David Doten, Aaron Fuller, *Maine*; Timothy R. Blairdell, John A. Richardson, Parker Pillsbury, Luther Melendy, *New-Hampshire*; Orson S. Murray, Jedediah Holcomb, B. F. Haskell, O. J. Eells, *Vermont*; Seth Sprague, Wendell Phillips, Ellis Gray Loring, Samuel J. May, Nathan Johnson, Edmund Quincy, David Lee Child, Amos Farnsworth, Andrew Robinson, Nathaniel B. Borden, William Bassett, William Lloyd Garrison, *Massachusetts*; William Aplin, Thomas Davis, William Adams, John Brown, Joseph Sesson, jr. *Rhode Island*; George Sharpe, Butler N. Strong, William Bolles, John Gunn, *Connecticut*; Thomas Van Renselaer, Luther Myrick, Ezra C. Smith, Wm. H. Stanley, Richard P. Hunt, Samuel Keese, William C. Rogers, J. C. Hathaway, *New-York*; Samuel Aaron, William H. Ellis, *New-Jersey*; Edward M. Davis, William Jackson, Jonathan P. Magill, H. C. Howells, Joseph Trebor, Robert Purvis, Thomas Whitson, Jonas Wyman, James Mott, Benjamin Brown, Elijah F. Pennypacker, *Pennsylvania*; Robert Hanna, David Cambell; James Boyle, John Walker, *Ohio*; Thomas Chandler, *Michigan*; David C. Willson, Levi Coffin, A. B. Brown, Elnathan Davis, *Indiana.*

*Domestic Corresponding Secretary,*—J. C. Jackson.

*Foreign Corresponding Secretary,*—C. C. Burleigh.

*Recording Secretary,*—J. C. Hathaway.

*Treasurer,*—Isaac T. Hopper.

*Executive Committee,*—James S. Gibbons, Thomas Van Renselaer, Charles Marriott, David Lee Child, William P. Powell, Isaac T. Hopper, Lucretia Mott, Lydia Maria Child, Abigail H. Gibbons, Oliver Johnson, Roswell Goss, James Hudson.

J. C. Fuller, William Bolles, and William Ashby, were appointed to audit the accounts of the Treasurer.

The Annual Report was again presented and adopted.

The Committee of Finance brought in the following Report, that this Society ought to raise at *least* $6,000 the ensuing year. Abby Kelly spoke almost indignantly on this proposition; many others thought the sum totally inadequate to an efficient action on the part of the Society; and it was finally resolved to raise $15,000.

Subscriptions and pledges were then taken; and the following Resolution was adopted:

Resolved, that every friend of the American Anti-Slavery Society be earnestly recommended to pay into the Treasury of the Society, during the present year, a sum not less than one dollar; that every auxiliary Society be advised to urge this recommendation upon the friends of the cause in its vicinity; and that the Executive Committee be requested to publish weekly, in the Anti-Slavery Standard, an account of the moneys that may be received into the treasury under this proposition.

Voted that pledges be taken up this evening; and adjourned to ½ before 3 P. M.

*Afternoon Sessions.*

Francis Jackson in the chair.

The following resolution was advocated by Wm. L. Garrison and H. C. Wright, and adopted unanimously:

Resolved, That so long as abolitionists remain right and true to their cause, they need feel no anxiety at diminution of numbers, or desertion of the wealth, or the wisdom of this world from their despised ranks. Our cause is of God and we will labor cheerily in its advancement, knowing that He giveth not the race to the swift or the battle to the strong.

The following resolution was discussed by W. L. Garrison, J. C. Fuller, Charles Marriott, and O. Johnson, and adopted:

Resolved, That fidelity to the cause of the slave requires of his advocates, that they shall recognize no association as a Christian church, which admits slaveholders to its fellowship, or refuses to plead for the immediate abolition of slavery.

A letter was read from Abel Brown, of Albany, sustaining the principles of the resolution. C. W. Denison and C. P. Grosvenor made some remarks relative to the letter. The resolution was adopted.

Adjourned to ½ past 7 in the evening.

*Evening Session.*

Francis Jackson in the chair.

The Committee to audit the Treasurer's account made the following Report, which was adopted.

| | Aggregate of money received during the year, | $6,825 10 |
|---|---|---|
| | Expenditure, | 6,671 96 |
| | Remaining in the Treasury, | $153 14 |

The following resolution was supported by J. C. Fuller, O. Johnson, John Allen, W. L. Garrison, J. C. Jackson, Edmund Quincy and others, and adopted:

Resolved, That we regard with deep emotions of regret, a disposition on the part of some abolitionists to abandon our organized associations; that we deprecate such a course as highly prejudicial to our cause, and calculated to carry comfort and joy to the hearts of our enemies; and that we believe our organization will not have done its work, till the last slave in the land is made free.

The following resolutions were read and adopted:

Resolved, That this Society would express the hope, that the abolitionists of this country will feel and manifest a practical interest in the circulation and permanency of the National Anti-Slavery Standard.

Resolved, That this Society would earnestly enforce upon the friends of bleeding humanity, the importance of their continuing to petition Congress for the immediate abolition of slavery in the District of Columbia and the Territories, and of the inter-State slave trade, in despite of the refusal of that body to receive their petitions.

Resolved, That this Society entertains a deep and grateful sense of the fidelity and value of the services of their Executive Committee for the year just past.

Adjourned to 8 o'clock in the morning.

*Friday Morning, May 14th.*

Francis Jackson called the meeting to order.

N. P. Rogers introduced the following resolution:

Whereas, a proposition has been made to this Society by one of its members to give fifty dollars toward defraying the expenses of a suit, to be brought before the Supreme Court of the U. S. claiming freedom for all persons held as slaves in the District of Columbia, on the ground that they are so held contrary to the Constitution, and stating that should the case be decided in favor of liberty, our object will be gained; and if against it, the country will be judicially informed of the astounding fact that Congress possesses the power to establish slavery at its pleasure;—

Therefore, Resolved, That the subject be referred to the Executive Committee of this Society, with instructions to consider and investigate the case, and with power to carry the same into effect, if found practicable and deemed advisable.

An amendment offered by Mr. Mellen, was lost. The resolution was adopted.

The following resolutions were offered and adopted:

Resolved, That the thanks of the friends of universal humanity are due to John Quincy Adams, for his generous, disinterested, and successful advocacy of the case of the Amistad captives—refusing, as he has done, to receive any compensation for his services in their behalf.

This unanimous vote was taken rising.

Resolved, That the practice of interrogating the political candidates of the whig and democratic parties, by the abolitionists, in regard to their views of the anti-slavery enterprize, and their readiness to assist in promoting it, is regarded by this Society as an important measure for the abolition of slavery.

Resolved, That it is disgraceful and degrading to the character of a nation professing to be free and Christian, to have elevated to the Presidential chair a slaveholder, in the person of John Tyler.

Resolved, That the National Fast recommended by the *slaveholding* Chief Magistrate of this country, is an impious mockery of God and humanity—both on the part of him who recommends it, and of the *slaveholding* people, who are to observe it; and that "*this* is the fast which GOD has chosen, to undo the heavy burdens and let the oppressed go free."

Resolved, That the letter of Harriet Martineau, concerning the division of this Society, evinces her characteristic clear sightedness on all questions of right and wrong, and the moral courage which makes her never afraid to go forth in a storm. For this cheering expression of her confidence and sympathy, she has our heartfelt gratitude.

Resolved, That the uneasiness manifested by slave holders respecting the movement in England, by which the attention of that nation is being turned to the cultivation of cotton in British India, plainly indicates their conviction that the experiment is likely to succeed, greatly to the injury, if not to the overthrow of American slavery.

Resolved, That the course pursued by Wm. H. Seward, Governor of New York, relative to the demand made by the executive of Virginia for the delivery of three citizens of the former state, charged with having stolen a slave from the latter, is constitutional, dignified, and honorable; and entitles him to the thanks of the friends of humanity and civil liberty.

Resolved, That he who professes to be a minister of Jesus Christ, and yet says that he does not know or believe that slavery is sinful, or attempts to palliate the crime of slavery, or does not preach an anti-slavery gospel, ought not to be supported or recognized in the capacity of a religious teacher; but is evidently destitute of the spirit of Christ, and an enemy of Christianity.

Resolved, That the result of the proceedings of the recent American Baptist Triennial Convention, in Baltimore, demonstrates that the Baptist denomination, *so far as represented in that body*, is subservient to the slave-holding power, and constitutes one of the main pillars of slavery.

Resolved, That abstinence, so far as practicable, from the products of slave labor, is one efficient mode of action against the system of slavery, an emphatic testimony of the abhorrence with which it is regarded, an evidence of a sincere desire at least to maintain consistency between the principles and the practice of abolitionists, and that as such we recommend this measure to the adoption of every enemy of slavery.

Resolved, That the metamorphosis of the World's Convention into a Conference with the British and Foreign Anti-Slavery Society, by the Committee of that body, was an arbitrary and despotic proceeding, wholly unauthorized by the terms of the call, and hostile to the free spirit which is the vital principle of the anti-slavery enterprise.

Resolved, That the exclusion of a portion of the delegates of this Society from the London Conference was an act highly disrespectful to the delegates, and to us their constituents; tyrannical in its nature, mischievous in its tendencies, and unworthy of men claiming the character of abolitionists.

Resolved, That the course of the London Conference in refusing to receive and place upon their records the protest of the minority against that measure evinced a disregard for the rights of the few, inconsistent with that reverence for universal human rights, which forms the ground-work of the anti-slavery movement, and with that large and liberal spirit, which should characterize a general meeting of the friends of humanity.

Resolved, That we cordially approve of the refusal of W. L. Garrison, N. P. Rogers, C. L. Remond, and W Adam to consent to the insult which had thus been offered to their fellow delegates, and to their constituents, by accepting seats in the conference.

Resolved, That we appreciate and highly honor the manly and able defence of the right of all duly authorized delegates, made by those English and American abolitionists, who opposed the action of the majority on that occasion.

Resolved, That a copy of these resolutions, authenticated by the President and Secretary, be transmitted to the Committee of the British and Foreign Anti-slavery Society.

The amount pledged for the ensuing year, during the meeting, was $5157 38.

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## SELECTIONS.

### Letters from the South.

Charleston Feb. 1841.

I shall attempt in this letter to state the effects of domestic slavery, so far as I have had an opportunity of examining them, upon the character and situation of the *Master*. A subject so extensive and important requires a volume carefully prepared, instead of a few sentences, hastily put together at the close of a day devoted to other pursuits. I do not wish, however, to apologize for my sentiments, which have not been hastily formed, but for the manner in which they are expressed.

To you, who have long been accustomed to consider the subject in its various relations, it will not seem paradoxical to say that slavery, if not the parent, is the foster mother, of nullification—in other words, of resistance to lawful authority. The master feels that his will is unrestrained and paramount; the community of masters is equally unwilling to yield to any extraneous influence. This principle—first shows itself in the family. The child, accustomed to unquestioning obedience from the servants to every expression of his will, soon becomes impatient of restraint from its parents, and at an early age practically nullifies every unpleasant requisition. Hence it is much more difficult at the South than at the North, to govern the young men who are assembled in colleges. Restraint and law, even as exerted in the gentle authority of these seminaries, are things to which the chivalrous sons of the South are very unwilling to submit; and often would the faculty of some Northern colleges have been gratified if it had been in their power to refuse to receive a student from the south of Mason and Dixon's line. A gentleman in Baltimore who had thought seriously upon this subject, once told me that he should educate his son at Yale College, because he was *afraid* to send him to a college, in Virginia. And the recent murder by a student, of a professor in one of those institutions considered in connection with the attendant circumstances, speaks with fearful emphasis as to the reasonableness of his fears.

Submission to lawful authority is certainly viewed in a very different light at the North and the South. This submission, by disciplining the character, and by subduing the fierce and lawless passions which are natural to depraved man, is there regarded by every man of intelligence, as the instrument of some of the greatest blessings which accompany the progress of civilization. *Here* it is thought by a large part of the community, that to submit to *any thing*, stamps a man with disgrace. And these opposing principles are carried out very fully into appropriate action. In New England forcible resistance to a civil process, would ruin any man in the view of the public; while almost every newspaper will inform you how frequently this takes place in some parts of the Southern country,—not unaccompanied, in many instances, by bloodshed.

All that I say however, respecting this and other branches of the subject, must be modified by a careful consideration of some suggestions in my last letter. For it must not be forgotten, that a very large proportion of the inhabitants of the South are not owners of slaves; and that in a large part of the country, in the western part for instance, of Virginia and North Carolina, slavery exists in so modified a form and to so limited an extent, as not to work out fully its appropriate effects. I describe what I consider the natural and legitimate results of the saystem; the results which it actually produces, sometimes fully, sometimes to a partial extent.

The *self confidence* and *pride* to which this state of society naturally gives birth, is very nearly allied to the subject which I have just examined. We all have frequently noticed, that a young person educated almost wholly at home, and accustomed to associate but little with those to whom he was not an object of great importance, is apt greatly to over-estimate his talents and acquirements; and not to lose this feeling until after long continued, and sometimes very mortifying collisions with mankind. This precisely illustrates, in my opinion, the manner in which very many Southern young men are brought up, and the result which follows. Surrounded, during the early part of their life, by servants who treat them with profound deference, subject to very slight restraint from their parents or guardians, and accustomed to value principally the active accomplishments in which they excel, rather than the mental improvement in which they are often deficient, they go out into the world with no humble views of their character or importance. And though in after life they may be sometimes humbled and mortified as they meet, from time to time, with those superior to themselves in intellectual or moral character, they generally contrive to maintain a very comfortable opinion of themselves through life. Specimens of this, sometimes very amusing, sometimes not a little provoking, are often exhibited in the halls of Congress.

The comparative value attached to human life, in the sections of country which I have mentioned, is a subject which I must pass over in a few words, but which, as exhibiting the legitimate results of slavery, deserves very attentive examination. When have you seen in New England or New-York an affray, in which the opposing parties, supported by their respective friends, met in the public street, rifles or pistols were produced, and lives were sacrificed. Such an occurrence would produce a thrill of horror through the community, and for years would recur to every mind, when the town where it took place was mentioned. When has a man accused of crime been seized by a mob, tried by Lynch law, and murdered by popular violence. It is unnecessary to adduce proof, that throughout a great part of the South events of both these classes occur almost daily; doubtless much more frequently than they are narrated in the public papers. Nor is it necessary to prove by labored argument, that unrestrained power habitually exercised, unwillingness to submit to lawful authority, and a public sentiment which regards labor as disgraceful, are well fitted to produce these deplorable results. To illustrate this subject, I will mention an incident which has just been narrated to me by a friend. Passing in a steamboat from Mobile to Montgomery, he became acquainted with an Alabama planter, and was pleased with the manly frankness and cordiality which he exhibited. After they had left one of the stopping-places on the river, this man came to him much excited, and told him that he had just heard that his overseer had killed one of his slaves, whose mother had been his own nurse, and to whom he was much attached; and added, that if he found the facts such as he had been informed, he would *shoot* the overseer as soon as he reached home. The facts connected with the murder of the slave, it is unnecessary to mention, nor do I know whether the planter carried his threat into execution.

Every man acquainted with Southern society is well aware that slavery, in its various bearings, is eminently fitted to destroy purity of mind in all classes exposed to its influence, and that particularly it affords to young men an opportunity of unrestrained indulgence, which can hardly fail to be ruinous, in a very great number of cases, to their moral character. But this subject, while it cannot be overlooked in examining the various bearings of slavery, is one which I do not consider it useful to discuss at length. It is hardly necessary to remark, that without moral purity no man, and no community of men, can be useful or happy in this world, or can be acceptable to God.

It follows irresistibly from the view of the subject which I have taken, imperfect and superficial as it is, that religion and slavery are antagonist principles. But not wishing to express an opinion on the question, whether slavery is in every case condemned by the gospel, nor indeed upon the moral character of the system at all, I think there can be little doubt in the mind of any man either at the North or the South, that the fruits of slavery are not "the fruits of the Spirit." It is true, that there are many persons through the southern country who profess the religion of the gospel; but it is equally true that the number in proportion to the whole population is much smaller than at the North. And while I rejoice to say that many in their habitual course of life give satisfactory evidence of piety, I am compelled to add, that with respect to many there is great reason to doubt the genuineness of their religious profession, even after making all reasonable allowance for the circumstances in which they are placed, and the general tone of morality in the community. Religion contends with great disadvantages, when opposed to the influences which I have mentioned.

I have only begun to examine the influence of slavery upon the moral character of the master, and have said nothing as to its bearing upon the culture of his intellect, or his pecuniary interests. But my letter has already attained an unreasonable length, and these important subjects must be deferred to a future time. I hope to address you again in a few days, and remain meanwhile,

Yours truly,

Delta.

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### Bunhill-Fields Burial Ground.

THE GRAVE OF BUNYAN.

This cemetery has nothing pleasing or attractive about it, neither funeral yew nor creeping vine. It is entirely bare of sepulchral embellishment. A lane or avenue leads down the centre, and on each side are plain-looking headstones, yet beneath them lie many celebrated men. In this graveyard, Richard, the son of Oliver Cromwell, is buried, and Dr. Isaac Watts, Dr. Price, Hugh Worthington, Burder, author of "Village Sermons," and others eminent for piety and learning among the dissenters. But no "storied urn" or "animated bust" arrests our attention, and no tree or shrub flings its graceful screen or mantle about the sepulchres. Even the grass here is not green or verdant to the eye; the place has no look about it but burial and death.

On your left hand, as you pass down, you observe an ancient, black-looking monument of an oblong form, and upon it you discern and read this epitaph:—

Mr. John Bunyan,
*Author of the

that she objected to the services of such an order of men, or entertained any other than the kindest feelings towards the pastors of the several churches here; but she believed that, in the matter of *slavery*, they had failed to do their duty—to "cry aloud, and spare not"—to "open their mouth for the dumb"—and to plead, as they should have done, the cause of the poor and needy—that in this respect, "their hands were" virtually "defiled with blood, and their fingers with iniquity." Brother Pillsbury, the only clergyman in this vicinity with whom she could fully fellowship, being absent—appropriate religious services at the funeral which took place on Tuesday, were performed by brothers Amos Wood and J. B. Chandler. Thus much it is deemed proper to say in explanation of a departure from the common form of burial services amongst us.

### The Importance of Resources among Ourselves.

*Written fourteen years ago, by L. M. Child.*

"Stand out of my sunshine," said Diogenes to Alexander, when the emperor asked what service he could do him;—and haughty as the philosopher's reply may sound, it implies no more than the honest independence, which every highly-gifted and well-balanced mind may feel towards those who possess merely the accidental advantages of rank and fortune. He must indeed be reduced to pitiful extremities, who needs the condescending smile of the proud, or the heartless flattery of the vain, either to rouse him to exertion or warm him into happiness. The power of self-excitement is the most desirable of all attainments,—and it is the most rare. To love knowledge merely for its usefulness, and thus convert it into a source of happiness—to form and strengthen virtuous dispositions only for the sake of the deep tranquility they bring,—is a task achieved by few; yet experience daily proves that there are no other means of permanent happiness.

He to whom nature is an open volume, where truths of the loftiest import are plainly written, may smile at the thwarting influence of external circumstances; and he who can find in the fall of an apple, or the hues of a wild flower, abundant food for reason and for fancy, may well say to the officious world, "Stand ye out of my sunshine." I do not mean that selfishness is bliss, even where enjoyment is of the most dignified kind. An eminence which places us above the hopes and fears, the joys and sorrows of social life, is indeed an unenviable one; but that which places us above the ever-changing tide of circumstance and opinion is surely desirable. The study of nature, more than any other study, tends to produce this internal sunshine, across which the vexatious cares of the world are at the best, but flitting shadows.

Politics, love of gain, ambition of renown; every thing, in short, which can be acted upon by the passions of mankind, have a corrosive influence on the soul: but Nature, ever majestic and serene, moves on with the same stately step and beaming smile, whether a merchant is wrecked, or an empire overthrown. The evils of the heart pollute all with which they can be incorporated; but they cannot defile *her* holy temple. The doors may indeed be closed against the restless and the bad, but the radiant goddess is ever behind the altar, ready to smile upon all who are pure enough to love her quiet beauty.

Ambition may play a mighty game; it may crack the sinews of a whole community, and make the cringing multitude automaton dancers to its own stormy music; but sun, moon, and stars go forth on their sublime mission, independent of its power, and its utmost efforts cannot alter the laws which produce the transient glory of the rainbow.

Avarice may freeze the genial current of affection, and dry up all the springs of sympathy within the human soul; but it cannot diminish the pomp of summer, or restrain the prodigality of autumn.

Fame may lead us on in pursuit of glittering phantoms, until the diseased heart loses all relish for substantial good; but it can neither change nor share the immortality of the minutest atom.

He who has steered his bark ever so successfully through the sea of politics, rarely, if ever, finds a quiet haven. His vexations and his triumphs have all been of an *exciting* character. Both have depended on outward circumstances, over which he had a very limited power; and when the precarious scene has passed away, he finds, too late, that he has lived on the breath of others, and that happiness has no empire *within* him. And what is the experience of him who has existed only for wealth? who has safely moored his richly-freighted vessel in the spacious harbour of successful commerce? Does he find that happiness can, like modern love, be bought with gold? You may see him hurrying about to purchase it in small quantities, wherever the exhibitions of taste and talent offer it for sale; but the article is too ethereal to be baled for future use, and it soon evaporates in the vacuum of his intellectual warehouse. He that has lived only for fame, will find that happiness and renown are scarcely speaking acquaintance. Even if he could catch the rainbow he has so madly pursued, he would find its light flickering with every changing ray, and its bright hues obscured by every passing cloud. Nor is he who has wasted the energies of his youth in disentangling the knotty skein of controversy, more likely to find the evening of his days serene and tranquil. The demon of dogmatism, or of doubt, may have grappled him closely, and converted his early glow of feeling, and elasticity of thought, into rancorous prejudice, or shattered faith. But the deep stream of philosophical knowledge has not one drop of bitterness in its waters; its stainless transparency reflects none of the Proteus forms of human pollution; and its quiet voice for ever speaks of heaven.

If age, like infancy, must have its toys, what can be so dignified, or so safe, as battery and barometer, telescope and prism? Electric power may be increased with less danger than man's ambition; it is far safer to weigh the air than a neighbour's motives; it is less disquieting to fix the eye upon volcanoes in the moon, than to watch tempests lowering in the political horizon; and it is much easier to separate and unite the colours in a ray of light, than it is to blend the many-coloured hues of truth, turned out of their course by the three-cornered glass of controversy.

He who drinks deeply at the fountain of natural science, will reflect the light of his own tranquil spirit on all things around him. If the sympathy of heart and intellect is within his reach, he will enjoy it more keenly than any other man; and if solitude be his portion, he can, in the sincerity of a full and pious mind, say to all the temptations of fame and pleasure, "Stand ye out of my sunshine."

From the Boston Times.

### Barbarism.

We find in a Southern newspaper an account of a punishment inflicted at Charleston, which, for cool, calculating cruelty, equals almost any thing in the history of ancient Roman atrocities against Christians, or of the more recent abominations of the Spanish Inquisition. We did not believe that the laws of any State in the Union, at this day, would command such outrages upon human nature. But since any portion of our common country is still thus stained with the remains of barbarous ages, it becomes the duty of every American press in the United States to speak boldly against such cruelty, hold it up to the indignation of the whole civilized world, and shame the perpetrators out of its repetition. In denouncing outrages upon human nature, we stop at no half-way measures. We oppose cruelty in all forms, as forbidden by all the instincts which raise man above the lower animals, as prohibited by all the principles, precepts, injunctions, and examples of Christianity, and we will never refrain from our utmost efforts to bring indignation and contempt upon the heads of its authors. We do not expect to reform all mankind, and freely admit that we need it in common with many others. But if we can induce one to think worse of legal cruelty, we shall have the consoling reflection of accomplishing some good; and if all other presses will do likewise, the world will be wiser and better.

The punishment to which we refer, was lately ordered upon a man in Charleston, convicted of theft and forgery, and this sentence was to three successive public whippings, and death by hanging. Two of the whippings were inflicted. The other was remitted upon the representation of a physician, who stated that the sufferer was too much exhausted by the two first, to survive the third; and he was accordingly killed by hanging, after having been almost beaten to death *only twice*!!! Our readers may imagine the severity of the two flagellations, when they brought the patient too near to death's door to render a third supportable! But why were all these punishments inflicted! Why did not the sentence of death supercede all other punishments, as it would in this State! We suppose that the punishment of theft in South Carolina, is whipping, and that of forgery, hanging, and that the laws do not provide for the remission of a punishment for one crime, when the criminal is under sentence to the extremity of human penalties for a higher crime. And what is proved by this severity of criminal law? We answer, a gross neglect of the rights of humanity in punishing crimes against property so severely, and habitual cruelty of public opinion in tolerating such a complication of tortures upon the same individual. Now admitting that the laws did not provide for remission of the whipping in this case, we know that the court might have deferred the sentence of that punishment to a period subsequent to the execution of the sentence to death, and thus have rendered the infliction of such barbarity impossible. But as if public opinion, thirsting for human sufferings, could not be satisfied with less than the full measure of torments which the laws, by any construction, could authorize, this humane and considerate court sentenced a human being to three successive public whippings, and a hanging!! And for what was humanity thus outraged! For two minor offences against property! How amiable! How humane! How philanthropically enlightened in the apportionment of punishment to crime! How Christian in respect for the rights which God gave to man!!

We admit that property is founded upon a natural instinct, is therefore a natural right, and like all natural rights, is entitled to protection. But as it is a right of lower order than some others, and especially of the rights to personal security and personal liberty, its invasion should not be punished with the highest penalties of the law. The only just end of punishment being prevention, all needless severity violates natural rights; and the infliction of the highest public penalties upon minor crimes, which leaves nothing greater for graver crimes, destroys distinction between degrees of moral guilt, and encourages the perpetration of grave crimes. We can do no more than kill for murder; and if we kill for theft or forgery, we place life in the same degree of value, and encourage homicide. And is property to be weighed against life! Shall that which God alone can give, which He never gives but once, and against the taking of which He has denounced the extremity of punishment in this world, be placed on an equality with property with dollars or pence! Things which any human being can acquire, or recover after losing! The very thought is an outrage upon reason; and if laws, by weighing life against property, encourage crimes against the former, as all such laws do, they are outrages upon human rights.

And whence comes this dastardly cruelty! For all cruelty is dastardly, as it always consists in the infliction of needless pain through groundless fear. It results from the aristocratic state of society in South Carolina. This aristocracy is founded upon slavery, and upon landed property. As we are not interfering with the constitutional rights of the South over slavery, and deny the right of the Federal government to prohibit it in the States, we consider it now merely in the abstract; and in this view we insist that it never yet failed, in any age and any country, to imbue slaveholders with the vile spirit of cruelty. Neither are we now striving to excite prejudices against our southern brethren as slaveholders, by implying that this victim of legal cruelty in South Carolina, was an African; for he was a free white citizen. But we insist that brutalities in punishments are the result of slavery, and as proof, inform our readers that the punishments of cropping, branding, whipping, burning alive, (!!!) are now tolerated in the slave states only. In some of the free states they never were allowed, in the others they have been abolished. Domestic slavery necessarily leads to personal violence; and the habit of punishing slaves familiarizes public opinion with cruelty, and therefore induces cruelty in the criminal code.

We have mentioned the landed aristocracy of South Carolina as another foundation of legal cruelty. That State contains a greater proportion of gentlemen than any other. We use the term in the English legal sense, to denote a class possessing exclusive privileges and political power, and not in the Christian sense, to denote brotherly kindness, respects for the rights, feelings and refinements of humanity, and doing as man would be done by. The gentry of South Carolina, the landed interests, have always controlled the legislation of the State, and like all aristocracies, are tenacious of their rights, and especially of their powers, and not very scrupulous about the rights of others. All such aristocracies are cruel, and those of English growth especially so; for the habit of feeling and exhibiting superiority over others, induces contempt for their rights and feelings, and leads to severity in the criminal code. Aristocrats always legislate against those under them, and not against each other: for they instinctively take for granted that few of their own order will suffer under their own laws. Hence they are not scrupulous about severity.

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Far from our ranks be that timid sentiment of Erasmus, "Peaceful error is better than boisterous truth." That was the shrinking sensitiveness of a secluded student, whom the rough sounds of free discussion had never hardened into manly vigor, and hopeful, quiet trust in the power of truth. Better, far better the heroic advice of old Bancroft, freedom's martyr, "Peace, if possible, but truth at any rate."—*Wendell Phillips.*

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We throw our guilt upon our ancestors, and leave repentance to posterity.—*Wm. L. Garrison.*

## COMMUNICATIONS.

For the National Anti-Slavery Standard.

### A Disclaimer.

We, the undersigned, members of the Society of Friends, within the compass of Green Plain Quarterly Meeting, in the State of Ohio, belonging to Indiana Yearly Meeting, being now here for the purpose of attending said Quarterly Meeting, and having read with *mortification* and astonishment, a narration by Oliver Johnson of Boston, purporting to be a synopsis of a discourse delivered in Rose Street Meeting in the City of New-York, by George F. White, an individual, who stands as a minister among Friends, wherein the said G. F. White, denounced Temperance, Non-Resistance and Anti-Slavery Societies, in the most opprobrious terms, and charged the latter association with maintaining the doctrine that the only hope of the Slave was not in God, nor in Truth, but in themselves; and then proceeded to speak of them (making no exception,) as hypocrites, blasphemers, &c. In view of such high handed misrepresentation, and the unchristian treatment which is represented to have been offered to Oliver Johnson, who called in accordance with a public invitation of George F. White, to examine the vouchers for the assertions made at the same meeting, we feel bound, as Friends, and some of us standing in the same relation to the Society as George F. White, to utter *publicly* our SOLEMN PROTEST against such charges and deportment, in accordance with the Apostolic injunction, "Them that sin rebuke before all, that others also may fear." 1st Timothy, 5th and 20th. In the above emphatic condemnation, we are actuated by no invidious feeling towards the erring individual, but speak the truth *in love*, for we know, that the expression of such sentiments as are attributed to our friend, George F. White, will *pain* the hearts of many who *love* and cherish the principles professed by our religious Society.

Convened in Friends' Meeting House, at the close of the Quarterly Meeting, 5 mo. 3d, 1841.

| | |
|---|---|
| Joseph A. Dugdale, | Sarah B. Dugdale, |
| Richard Wright, | Elizabeth L. Borton, |
| Benjamin Michenor, | Celia Anderson, |
| James Anderson, | Sarah Michenor, |
| Asa Mosher, | Sarah Ann Engle, |
| David Kester, | Mary Ann Hayward, |
| Robert Ingram, | Hannah Ingram, |
| Thomas Borton, | Ruth Dugdale, |
| Isaac Richardson, | Mary Ingram, |
| William D. Pierce, | Elizabeth A. Borton, jr. |
| Aaron Borton, | Martha Michenor, |
| Thomas Shaw, | Elizabeth Shaw, |
| Nathan Engle, | Rachel Wright, |
| John Shaw, | Ann Richardson, |
| James Frame, | Rebecca L. Shaw, |
| Joseph Mormon, | Peace Mosher, |
| William Gummere, | Mary Jane Wright, |
| William Thorn, | Aseneth Frame, |
| Levi Townsend, | Phebe Gummere, |
| Ellwood S. Borton, | Ann Kester. |
| William Hayward, | |
| Joshua W. Engle, | |
| Thomas Swayne, | |
| George Hayward, | |
| Charles R. Dugdale. | |

We, whose names follow, were not able to be present at said meeting, and subsequently desired the privilege of appending our signatures.

| | |
|---|---|
| John Dugdale, | Hannah P. Wilson, |
| Edwin Pierce, | Eliza Swayne, |
| James Anderson, jr. | Ruth Anderson. |

Papers friendly to Moral Reform, are requested to copy the above.

### Tales of Oppression.

No. XXII.

BY ISAAC T. HOPPER.

Germaine was a slave to John Pigot, of the city of Baltimore. Pigot entered into an agreement with Germaine to manumit him for the sum of $200. The latter procured a small blank book, in which his master wrote the contract, and which Germaine kept in his possession. It is dated May 5th, 1801. With his master's consent, he left his service and commenced the business of a barber in that city. He was honest and industrious, and whenever he could get a little money he would pay it to Pigot, and he entered it to the credit of Germaine in his little book. In this way, he, in a little time, paid his master $65. The little book is now in my possession.

But after some time had elapsed, Germaine was informed that Pigot had concluded to sell him to a speculator in slaves, and that it was probable he would soon be arrested and sent to the South. This information greatly alarmed him, and he ventured to give his master a hint of what had been suggested to him, but he could get no satisfaction, and was confirmed in the opinion that he was in great danger. At length he made up his mind to go to Philadelphia, where he hoped his master would not find him, until he could make up the balance of the $200. He accordingly went there and opened a barber's shop in Front, near Coates street, in the Northern Liberties.

But he had not been long there before Pigot was informed where he might be found, and he sent a power of attorney to a man in Philadelphia by the name of Charles Acue, who had him arrested in the 5th mo. 1802, and taken before Michael Hillegas, an alderman. Germaine stated his case to the magistrate, and pleaded with Acue to permit him to remain in Philadelphia, promising to pay his master every cent agreeably to his contract. But his entreaties were in vain, Acue insisted upon sending him to Baltimore, and the alderman furnished him with the requisite certificate for that purpose, and Germaine was handed over to the custody of an officer to be transported to that place. It was then after 9 o'clock at night, and as the packet was to sail early the next morning, the officer took him to an inn in market street, near the wharf, where he proposed keeping him till the packet should sail.

Upon being informed that a colored man was in the custody of an officer at the inn above mentioned, I concluded all could not be right, or the man would have been committed to prison. I called upon Thomas Harrison and communicated to him my suspicions, and we went to the inn where we found the officer and his prisoner.

Germaine looked extremely dejected, and was so much so, that he seemed hardly capable of explaining his case; but after some little time, he took his small book out of his pocket and gave us a circumstantial account of himself. We stated to the officer who had charge of him, that by the contract of Pigot with Germaine he had become free, and that he was a debtor, but not a slave. At our request the officer consented that he should be placed in prison till morning, when we could have an opportunity of inquiring further into the case, and between eleven and twelve o'clock at night he was safely lodged there. In the morning Germaine found himself before the Alderman again, instead of being on board the packet on his way to Baltimore, as he had expected.

When we appeared before the magistrate he seemed somewhat surprised, and exclaimed in rather an angry tone, "Well gentlemen what do you want! I have already heard and decided this case and do not want to be troubled with it again." I replied, "If thou wilt have a little patience, I will tell thee what we want in a very few words; we want justice. Thou hast given a certificate to send a free man into slavery, and we wish thee to recall it." I then explained the case to him and observed, that he certainly must be lawyer enough to know that Germaine was not a slave. He paused, and then asked the officer, who was present, for the certificate, which was handed to him. I referred him to several cases of a similar character, that had recently been decided by John D. Coxe, President of the Court of Common Pleas; and also to a case that had been decided by Edward Shippen, Chief Justice of the Supreme Court. After some consideration he said, "The man is a debtor and no slave." Upon saying this, he tore the certificate in pieces, and told Germaine that he might go where he pleased. The officer, fearing he might be brought into difficulty, requested that the man might be kept in custody till he could inform Acue, the agent of Pigot, of what was done. The Alderman replied, "The man is free, and I wont detain him a minute for any body; if Mr. Acue is not satisfied send him to me." Germaine took his departure, and never was any poor fellow better pleased. He subsequently paid Pigot the balance due him agreeably to his contract.

### Letter from Abby Kelley.

Long live King Mob.

NORWICH, CONN.

Although these words do not fall from the lips, the sentiment lives in the hearts of those in authority in this city.

Facts.—I came to this place about two weeks since, to plead the cause of the dumb. Application was made for the Baptist's meeting-house, and the applicants thought it was granted. Notice was given accordingly; but immediately one of the proprietors protested against it, threatening to withhold his support from the church if the slave's cause should be presented there. How could a church of Him who came to "bind up the broken hearted" and "proclaim liberty to the captive," dispense with the aid of such a man? The door was bolted. Application was then made for the Universalist's house. It was opened, and we had a crowded assembly. Perfect order prevailed, and it was hoped a good impression was produced. At the close, a proposition was made for another meeting. The house was readily granted, and an appointment made. The time for the meeting arrived, but the house was closed and could not be opened without *security against damages* should be guaranteed. Application was then made to the selectmen for the Town Hall. It was denied, notwithstanding a vote, by which it had been closed two years against freedom, had recently been rescinded. A petition of seventy-eight citizens, headed by the mayor, was then presented, but in vain. A petition was immediately put in circulation to call a town meeting, to decide whether the selectmen should thus trample on the rights of the citizens. But some of the property and standing deprecated such a course, and through their influence the petition was laid aside. Finally the selectmen granted the hall for day meetings, and on being pressed to open it for the evenings, consented to do so in case security should be given against damages. While the authorities were thus tampering with the rights of the people, I held nine meetings in the suburbs, from one to three miles out, in which as good order was observed as in religious meetings in general. Two were also held in the Town Hall. It was now thought by the friends of freedom, that "the powers that be," would have been convinced that their virtual proclamation of mob law was vain. Yet they still persisted in framing half apologies, and roundabout excuses, pouring on the oil, as occasion required, to smooth the waters somewhat agitated against themselves. I understand the slave's friends are determined to be no longer trifled with, but are going forward with their petition for a town meeting. One other meeting-house, the Methodist, the only remaining one in the city for which it was thought it would be of any use to apply, cannot be opened in the evening, for fear of damages. Let us rejoice and thank God that the truth which has been shed abroad has been so far effectual as to have transformed the puppets of the wire pullers into men; and let us hold in pitying indignation those who sit in high places, still working the wires and wondering that there is no starting up of the images. Truth shall teach them that all their devices to stay the outgoings of light are vain. It is past the hour for the people to be deceived by such imputations to abolitionists, as "no Bible," "no church," "no Sabbath," "no ministry," "no marriage," "woman out of her sphere," and "infidelity," by those who are sustaining an institution which denies the Bible, the church, the Sabbath, the ministry and marriage, to millions of their fellow countrymen, and throws more than a million of American women out of the sphere of humanity, making them beasts of burden, and driving them under the lash, from parents and husbands and little ones, to brutish toil. Oh! what practical infidelity is this! The great body of professing Christians and ministers of Norwich—where are they! Dumb, except when crying "mad dog," or, what is equivalent, "Garrisonism," against those who speak for crushed humanity.

The prophets prophecy falsely, the princes bear rule by their means, and the people once loved to have it so; but they are awaking.

This same Norwich, two years since, boasted large and flourishing anti-slavery societies, made up in great part of the influence of the place. And where are they? Some are seen, dizzy headed with "hard cider," twirled about at the mercy of the eddying waves of the political vortex. Others, again, finding that the fires of eternal truth were taking hold upon the "wood, hay and stubble" of their respective synagogues, are engaged with might and main, pouring on the waters of "New Organization," i. e. the charges of "anti-Bible," "anti-Sabbath," &c. against abolitionists, to, which they are adding the freezing mixture of sectarianism, thereby endeavouring to prevent the falling in pieces the heterogeneous pro-slavery body called Christ's church. A very few friends of human rights have been found able to abide all the various tests that have been thus far applied. The colored people are aware of this, and notwithstanding, they are grateful that they have not been annihilated by their hard hearted oppressors, they are deeply sensible that the little pitying attentions now shown them are not, and never can be to them, an equivalent for equal rights and exact justice. But the abolitionism of Norwich has not dreamed of meeting out justice to the colored people. 'Tis only a little pity. God abominates such pity. I was proud to be identified with them, and when it was said by some that they would as lief be seen walking the streets with a "nigger" as with myself, I thanked the God of the poor that I was accounted worthy of such honor. I was most happy that my position enabled me to escape the contamination of such corruption under the mantle of religion. Yes, I always feel a moral elevation, when, in our pro-slavery sepulchres, the northern cities, I find myself buoyed up by the handful of pure souls, the high-minded poor, as the *world* calls poverty; but who are God's nobility. Those who make a god of worldly respectability, cannot rise heavenward—they are encumbered. They cannot be abolitionists. They despise "niggers," and real abolitionists. God send them speedy repentance.

ABBY KELLEY.

*May 4th*, 1841.

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, MAY 20, 1841.

### To the Readers of the Standard.

I am heartily obliged to brother Rogers for his friendly greeting and cordial welcome. Long may he live, strong of hand, as he is of heart, to uphold his Herald flag among the northern hills, cheering the toiling friends of freedom, as the clear note of the bugle stirs the weary soldier.

In answer to his wish, that I should, on this occasion, "forget every incident of my existence, except my humanity," I merely reply that I would *he*, too, had forgotten all else.

Had Mr. Child's business made it possible for him to remove to New-York, his experience in editing, his close observation of public affairs, and the general character of his mind, would have made it far better for the cause to have him for a resident, and myself for an assistant editor; but in any other point of view, it is quite unimportant that the arrangement is reversed.

Such as I am, I am here—ready to work, according to my conscience and ability; promising nothing, but diligence and fidelity; refusing the shadow of a fetter on my free expression of opinion, from any man, or body of men; and equally careful to respect the freedom of others, whether as individuals or societies.

For various reasons, I prefer not to follow the usual custom of writing a salutatory, announcing, as the President does in his message, the intended course of the administration; but with very quiet resolution I go to my new work; asking only such confidence as I may deserve, and ready to pass away whenever a fitter instrument of God's will offers to take my place.—L. M. C.

### To Abolitionists.

Were you an abolitionist in the good old days of persecution from without, and of cordial, heart-filling sympathy from our little world within? Oh, the brave old days!—When sects were fused together by the heat of a holy zeal! It was worth living for, to have been thus raised above worldly considerations, selfish aims, and the circumscribed vision of creeds, into the open sunlight of universal love, the bracing atmosphere of free opinion!

Were you an abolitionist *then*, and are you disappointed that duty and this high joy no longer go together!

Had our earnestness in the work given us time to pause and prophesy, we could have foreseen that divisions must necessarily come; that the everlasting duality in man's soul always had, and always must, split men into two parties, on every new application of old principles to existing institutions, or modes of thought. The "conservative" and the "reform," the "stop there," and the "go ahead" spirit straightway manifests itself, as soon as human minds are brought into combined action by the attractive power of one great Idea, which they hold in common.

Perhaps the universal brotherhood of mankind may, more justly than any other, be defined as the central Idea of the Christian reform. In that reform, Paul conspicuously belonged to the "go ahead" school; and he found it to be his duty publicly to reprove Peter, concerning the application of this Idea to the custom of not eating with the Gentiles. Mark, probably from want of sufficient faith or zeal, fell back from the first mission he undertook with Paul and Barnabas. After this, Barnabas was willing to unite with him again, but Paul dared not trust his lukewarmness; and scripture informs us "the contention was so sharp between them, that they departed asunder one from the other."

It is pleasant to remember that Mark did not abjure Christianity; neither did he seek to injure the persecuted sect with either Jews or Gentiles; but making the only good use of Paul's indignation, he cast aside the lukewarmness and irresolution which occasioned it, and became a very zealous preacher.

Years after these events, we find more extensive division among the early Christians, concerning the application of their central Idea to the custom of circumcision; which was closely interwoven with the prejudices of the Jews, having ever been the distinguishing sign between them and the heathen nations. Here again, Peter was on the conservative side, and Paul on the reforming. The *latter* tells us of "false brethren, unawares brought in, who came in privily to spy out our *liberty*, which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you."—He complains of those who "*seemed* to be somewhat," who were of no service, "but contrariwise, when they saw that the gospel of uncircumcision was committed unto him as the gospel of circumcision was unto Peter." And he adds, "For he that wrought effectually in *Peter* to the apostleship of the circumcision, the same was mighty in *me* toward the Gentiles." In modern phrase this would be equivalent to saying, "The Idea which binds Peter and me together in one discipleship, appears to *me*, in its full application, to overturn customs and prejudices, which *he* continues to hold sacred. It ought to be true to the voice of God in *my* soul, and he to *his*."

These, and other similar passages in the early Christian history, appear to be forgotten by people, who ask the abolitionists, "Why can't you carry on your work of benevolence without division, as the apostles did!"

The central Idea of the Protestant reform was individual freedom in the examination of matters of faith. Its attractive power brought together men of all nations and character; but conservatism and reform soon occasioned divisions and secessions without number. Controversies concerning the ordaining of ministers led to the total abjuration, in some minds, of any such order as a ministry; and the freedom of laymen to examine and interpret for themselves the revelations made to holy men of old, came out in the unexpected form of a belief that immediate revelations were still continued to every individual soul. The "stop there" party, as usual, were shocked at the utter recklessness of the "go ahead;" and renewed the old, anxious question, "Where is this to end!" To those who thought Episcopacy a sufficient reform of Roman Catholic abuses, the Calvinist might well seem a daring and dangerous innovator; and, naturally enough, the Calvinist could not perceive that the Quaker was a legitimate result of his own Idea of Individual Freedom, so sturdily maintained. And the warfare still goes on, splitting the split; dividing Episcopacy into High and Low, Presbyterianism into Old and New, Quaker into Orthodox and Hicksite, &c. &c. Each new party deems that it has settled certain points for all coming time; and, like Hannah More, "cannot abide those who wish to reform the Reformation." But man's history is eternal progression. There is no "stop there," howsoever earnestly we may desire it, for the sake of quiet.—Every principle of truth, from the most common and obvious, to the most abstract and incomprehensible, will be more extensively applied by some minds than others; and every new application will create fresh ferment.

Thus in the Anti-Slavery Reform, the central Idea was, that one man had no right to make property of another man. "Stop there" minds applied it only to negro chattels; "go ahead" minds saw it in various collateral bearings. In England, behind the image of the chained slave, arose the debased Hindoo, and the fiery Chartist, fiercely asking, "Am *I* too not a chattel! Be true to your principle, and cut the cords that fetter *me*, body and soul."

In America, women heard it announced, and repeated, that every human soul had a right to full and free opportunities for the development of all their powers; and that any laws or customs, which obstructed this, were odious forms of that open violence, by which the fighting barons of old held men in brutal vassalage. Some asked themselves, "How does this principle apply to *my* condition! Do laws and customs leave *me* the free exercise of all my powers!" This half-defined sentiment might not have taken a distinct form, had not the rising question been answered by husbands, forbidding wives to sign anti-slavery petitions, and brothers, seeking to control the spontaneous gushings of a sister's sympathy, on the ground that the subject was a political one, and women had no right to take part therein. Under the action of these circumstances, (the results of which no abolitionist had calculated or foreseen,) the nucleus of a new and agitating Idea took, to itself shape, as rapidly as the blossom bursts from its sheath.—A large and stirring class of minds asked, "*Why* has woman nothing to do with politics! Is she not bought, and sold, and brutalized, by laws which politicians make and sustain!" While they paused for a satisfactory answer, Angelina Grimke and her sister came among them; commanding respect by their superior intelligence, their quiet modesty, and still more, by the conscientious discharge of what they deemed a duty. Their course was more than tolerated by abolitionists; nearly every layman, and many clergymen, viewed it with enthusiastic approbation. Some minds, tending to conservatism on this point, yet unwilling to repress their own spontaneous impulses, apologized by saying, "It is a common thing for *Quaker* women to speak in public." To which another class of minds replied, "What does *that* signify, except that the Quakers have fought a moral battle with the world, and won the victory! a thing which others too may surely do."

Curiosity, combined with better motives, brought crowds to hear the Carolinian sisters; and it became necessary to ask the use of churches to accommodate them. With many clergymen this became really a troublesome question of conscience; and many were willing to use it as such, to veil their hostility to anti-slavery. "Stop there"! minds looked back anxiously to St. Paul to arrest the progress of this innovation. Some, who were reforming on this point, and conservative on others, found a conflict within themselves, and strove to prove that St. Paul had in reality uttered no gospel on this subject, any more than he had upon the counterfeiting of bank-bills. This did not satisfy a class of minds more entirely of the "go-ahead" cast; they boldly asked, "What if I do differ from St. Paul! So he differed from Peter on some points. Why should I wear Jewish garments! I was never measured for them, and they do not fit."

This shocks conservative minds so much, that many think all investigation of truth had better stop at once; and that it would have been wiser for Christendom to have remained under the spiritual guardianship of the Romish church, than thus to swing loose from all outward restraint. They forget the simple fact that the world *could* not so remain. Were not the spectacle somewhat of the saddest, one might smile to see how man, from the beginning, has fretted away his strength, and wasted his activity, in vain efforts to fence the infinite.

In the early days of anti-slavery, nothing was more frequently repeated than a denial of the charge, so often brought, that abolitionists wished to excite insurrection.—Warmly they took the ground that slaves *ought* to wait quietly for their emancipation to be effected by the exertion of moral power; that to murder their masters would be contrary to the gospel of Christ. All classes of minds united in this; for all shuddered at being the cause, however remotely, of a civil war. But minds of a conservative cast, with their usual passivity, saw just so much as applied to negro slaves, and no more. The activity of reform was busy, meanwhile, in fresh applications. The question arose, "Then what right had *we* to fight at Bunker Hill! What right had we to promote insurrection among the *Poles*, by sending them standards and flaming addresses!" The opposite class of minds had no answer ready; and the newly stimulated thought fed upon itself, and daily gathered strength from its observation of men and things. There was no escape from one of two alternatives: the principle, if true, made all war a violation of the gospel; if not, it should no longer be repeated to screen abolitionists from a painful accusation; nay, if it were not true, might it not some day become a *duty* to send swords and standards to *black* Poles! A very few boldly and honestly took this ground. Many more, as honestly and boldly, accepted the other alternative, wheresoever it might lead them. Another large class, not so bold or frank, simply wished to give the subject the go-by. Thus, beneath the swift stream of anti-slavery was forming a powerful under current; both rising in the same spring, both tending to the same ocean. Then came the news of Lovejoy's death, to be received by minds thus previously stirred to active inquiry. Some called him a martyr; others said "No; had he been killed without arms in his hands, he *would* have been a martyr." Some were shocked that a minister of Christ should have died thus; others asked, "Is not that which is wrong in a minister, wrong in any man! Ought we not *all* to be ministers of Christ!" Here was a glimpse of a new collateral bearing, destined to disturb the peace. Some said, "Though a minister, he did right to resist, for he had the mayor's permission to do so." Others asked, "Do the orders of a magistrate, or the laws of a government, make that right which is in itself wrong? Could all the penalties of government force you to deliver up a fugitive slave!"

Verily, the boundary of this question seemed like the horizon line, which stretches beyond and beyond, if you pursue it to the end of the world. Why should they who dare not pursue it, quarrel with those who do! Let Peter and Paul fulfill their respective missions.

The position of the old anti-slavery *societies*, as I understand it, is simply this: Every truth is infinite in its relations; and this is a law of the universe, which they cannot help, if they would. Earnestly pleading for one great truth, they, by reason of this law, and quite unconsciously to themselves, roused into action many other truths involved therein. These are received or rejected, praised or scorned, according to the temperament and character of various individuals. Some love them, some hate them, but more fear them, as they do a path through an intricate forest, to which there seems no end. Some embrace them with enlightened faith, others confuse distinctions between the true and the false. The *Society* simply says, "We will not be umpire in any of these controversies. We have no right to do it; and beside that, the thing is obviously impossible. All we ask of our members, is, 'Do you sincerely wish to abolish *slavery*; and will you use for that purpose all such means as conscience allows you to use for other purposes near to your heart'"?

"Can two walk together, except they be agreed!" said a Calvinist to George Bradburn, as they walked arm in arm through Washington street, arguing as they went; "Certainly," replied Mr. Bradburn, if they agree to *walk* together." This is the mere A. B. C. of combined action, making no infringement on individual freedom. When will men learn it! They can act upon it, while building houses and ships, and electing magistrates, and a thousand other things; why can they not thus abolish slavery!

Looked at with calm observation, there is nothing alarming in the duallistic tendency, I have attempted to define, though there is much that is troublesome. The two extremes, and the vibrations between them, are as necessary to preserve a balance in the moral world, as the centripetal and centrifugal forces are to keep the planets in their places.

All conservative minds are not necessarily narrow and base, nor all reforming minds honest and true. The anxious "stop there!" may arise from an innocent timidity of temperament; from a sensitive conscientiousness; from a long cherished reverence for forms which once embodied sacred truths, and which are not perceived to embody them no longer; it may arise from a want of faith or zeal in the principle professed; or from a selfish love of ease and popularity; or simple inability to perceive the bearings of a truth; or the instinctive dogmatism of ignorance; or the rancor of sectarian prejudice.

The "go ahead!" may be a bold and conscientious seeking for truth, at all hazards; or it may be a restless desire for notoriety. Even when most honest, it may sometimes lead into the paths of error, in a too eager chase after truth. Why should we trouble ourselves to adjust the balance of motives! It can never be done, save by Him who knows the secrets of all hearts.

Honestly follow your own convictions, and thus fulfil *your* mission, be it centripetal or centrifugal; but for your own soul's sake, see that you do it honestly. Eschew all sophistry, all evasion, all false pretences. If the very devil seem to you better than he is represented, say it of him, but call him by his name.

Minds cannot be chained, year after year, to one application of one idea; it will inevitably be looked at in its collateral, as well as its lineal relations.

What matters it to you, whether your neighbor sees only the foot of a mountain, while you see a large plain beyond, and a new circle of hills rising in the misty distance! Let him walk according to his sight; if he does not travel far, he will, if in earnest, travel well; if not in earnest, let him stop.

Finally, these divisions among us have not in reality altered our line of duty. The slave still stands in chains, counting the time of his redemption by minutes, while we count it by years. The blighting influences, which must eventually destroy institutions making the nearest approach to freedom of any in the known world, are actively doing their evil work. The well-being of nations and of races are at stake, and in constant peril; and the cure for all this lies in the exertion of moral influence, in such ways as conscience points out to each individual.

We have the same work as at the beginning; bravely begun, and needing to be bravely ended. The same efficient tools lie all around us, ready for the using. These tools are thy written and spoken word, thy daily, hourly deeds. Shrink from no principle, and no application of a principle which seems to yourself true. Leaving others in freedom, and such peace as their consciences permit, do thou dare simply to "live as a life that which is apprehended as truth." But be careful not to "yield unto others by subjection, no, not for an hour;" lest they "bring you under bondage" to their prejudices. It is necessary to be watchful and brave in this, "that the truth may *continue* with you." Any degree of peace obtained by an opposite course, must necessarily be very brief, because it must be merely apparent, not real.

If a few thousands, nay a few hundreds, through the length and breadth of this land, would resolutely do thus, the work of emancipation would soon be completed, though earth and hell are both arrayed against it.

Fear nothing, but be strong, and of good cheer. The planets will keep their places. Not one will fly out of its sphere, or be swallowed by the sun.—L. M. C.

### Daniel Webster.

It is deplorable that this statesman, towering so high in professional eminence and political station, should have fallen so low with the friends of justice and humanity.—The prostitution of talents and reputation like his to the reassuring of the loathsome system of American slavery, and to the perpetuation of its corrupt and fatal influence in the administration of the Federal Government, is a signal triumph of the slave section of this Union, and a new humiliation of the free.

Mr. Webster belonged, originally, to a party who regarded the "Richmond cabal" as the source of gross misgovernment and vast mischiefs to our country. Had he forgotten all the lessons of his young years—all the acts of his early manhood, when he surrendered at discretion to that same vampyre influence! What could the slave-mongers offer worthy to be weighed against the name of Webster! Was it office and emolument!—the successorship of John Forsyth! These he has; and he may

own sakes, be dispensed with as soon as possible. If any of them choose to remain in America, the sooner they depend upon their own exertions, the better for their own character and happiness; and those who are to labor in Africa, will be more efficient, the sooner they enter upon their work, and feel the dignity of being useful.—L. M. C.

## PROSPECTUS

### Of the Anti-Slavery Standard for 1841-42.

The 3d of June next will complete a year of the Standard's existence. The Society, at its late anniversary meeting, unanimoualy and cordially agreed that it was of the utmost importance to the cause that it should be sustained. For this purpose, new types have been procured, which will enable the Committee to print it in a neater, as as well as more economical style; and the services of David Lee Child and Lydia Maria Child have been procured as editors. Believing that the nature of the divisions in the anti-slavery ranks is now sufficiently understood, since the full expositions by the late able and true-hearted editor, very small space will hereafter be allotted to such discussions.

Fidelity to historical truth will sometimes demand a record of facts, which cannot be otherwise than offensive to sects, parties, and individuals; but these records will be disentangled from personal controversy, as much as possible. The present editors have seen from the very beginning, that new organization was based on principles utterly false in their nature, and mischievous in their tendency; and that they have been, in many instances, sustained, as such principles are wont to be, by methods indirect and treacherous. But whether all, or a majority of those who have leaned the wrong way, were aware of the injurious and downward tendency of the principles they gave their influence to sustain, is a question for each to settle with his own conscience. The Standard will endeavor to pursue a perfectly fair and open course; compromising no fragment of a principle, while it violates no law of kindness and candor. As such it is earnestly recommended to the patronage of the anti-slavery public.

### The Society of Friends.

We have just learned that our estimable friend and fellow laborer in the cause of the oppressed, Charles Marriott, has been arraigned before the preparative meeting, and his case directed to be forwarded to the monthly meeting in this city, on precisely the same charges that have been preferred against Isaac T. Hopper and James S. Gibbons, viz. "Being concerned in the support and publication of a paper which is calculated to excite discord and disunity among us." We believe we are quite safe when we say, that there is not an individual in the Society, who has sustained a more consistent and irreproachable character. He is now a member of the meeting for sufferings, and has long been an energetic and efficient member of the Indian Committee. We think the annals of ecclesiastical history will not furnish an instance of a more arbitrary, high handed measure, than is exhibited in the cases above mentioned; and we do not believe that there is another meeting within the limits of the Society, where it would be tolerated. Very many Friends in different sections of the country are raising their voices loud against it.

### Prejudice.

At the late funeral procession in Boston, in honor of General Harrison, the city authorities invited all their fellow citizens to unite in this public expression of grief.—The colored citizens, knowing that prejudice had been easily set aside for the purpose of securing their *votes*, naturally enough supposed themselves included in the word *all*. They appointed a Marshal, and proposed to join Ward No. 6, in which they had given the greatest number of votes. This produced a terrible commotion. The Mayor insisted there would be a mob. He admitted that he ought to be able and willing to protect the invited citizens, still he was sure there would be a mob. The colored men were willing to risk the danger, and having helped to elect Gen. Harrison, were determined to exercise their right of publicly mourning for him. This determination called forth the following note from the Chief Marshal, brother of Edmund Quincy.

"*City Hall, Tuesday, April* 20, 1841.

"If the colored citizens intend to appear as an organized body, they will take position in rear of Ward No. 12.

"JOSIAH QUINCY, Jr. Chief Marshal."

The extreme *rear* would seem to be the place that colored men would choose in the funeral procession of a pro-slavery President; but they did better than to take *any* place in the imposing pageant. Not an abolitionist, or a colored person, was in the procession, I believe.

The Smith School of colored children was invited with the other public schools, though not in a proper manner.—Something is gained that they were invited at all.

☞ It is reported on good authority, that President Harrison's Inaugural originally contained a very bitter anathema upon abolitionists; but that the Cabinet thought best to strike it out. It is somewhat that public opinion grows sufficiently strong to force even this small concession from the policy of government. It shows they are not *sure* of the eternity of pro-slavery despotism.

PRESIDENT TYLER, in his brief message, informs us that we live under institutions which "secure to every person the perfect enjoyment of all his rights." He resides in Virginia. What a shrewd observes he must be of men and *things!* He, as well as some others, need a revised dictionary to teach him the meaning of the word person.

The report that a U. S. schooner was for some time lying off New-Haven, during the trial of the Amistad captives, suspected of waiting there to hurry the unfortunate men off to Cuba, before public sympathy had a chance to rouse itself, is well known to all abolitionists; but all may not be aware that official instructions were actually given to that effect. The following is a copy:

"The Marshal of the United States for the District of Connecticut will deliver over to Lieut. John S. Paine, of the U. S. Navy, and aid in conveying on board the schooner Grampus, under his command, all the negroes, late of the Spanish schooner Amistad, in his custody, under process now pending before the Circuit Court of the United States for the District of Connecticut. For so doing, this order will be his warrant.

"Given under my hand, at the city of Washington, this 7th day of January, A. D. 1840.

"M. VAN BUREN."

Praise be to God, the moral sense of the nation was less corrupt than government believed it.

### Acknowledgment of sums received at the Annual Meeting.

Samuel Van Brackle, $2; Geo. Doughty, $20; Geo. W. Benson, $5; Rowland T. Robinson and wife, $20; Francis Jackson, $100; Abby Kelley, $3; Sarah Pugh, $25; S. Haley, $5: Wm. Ashby, Jr. $5; Chas. White, $5; Thomas Davis, $25; Wm. French, $5; Edmund Quincy, $10; Eliz. J. Neall, $5; R. Burrell, $00 50; S. Burrell, $00 50; Mrs. Atkinson, $1; Chas. Marriott, $6; Joseph Post, $5; Allen Kingsbury, $2; O. W. Bacon, $1; R. Hackett, $2; S. Lathrop, $10; cash, $1 63; Amy Post, $3; Wm. P. Powell and family, $6; William Gibbons, Jr. $7; Louisa Loring, $2 50; Anna Loring, $2 50; A. Paine, $1; J. H. Murray, $1, J. Stillman, $1; C. L. Stillman, $1; D. F. Stillman, $1; C. Prince, $3; Susan Belcher, $1; W. L. Garrison, $5; S. D. Baily, $5; James Cannings Fuller, $25; Adelia S. Murray, $1; Harriet Lloyd, $00 25; N. P. Rogers, $5; Andrew Robinson, $100; A. J. Ballou, $8; Abby Kelly, $6; cash, $00 30; —total, $450 18.

*Received by mail since the Annual Meeting*—David Lamson, (paper will be sent as directed,) $1; Abby Kelly, (collected by Eliza A. Fitch, New-Haven,) $10; Susanna Marriott, $5.

ISAAC T. HOPPER, *Treasurer.*

### Annual Report.

*Correction.*—The paragraph at the bottom of the second column, beginning "It is known," &c. should have been inserted in the body of the Report, in the connection indicated by the star.

Papers copying, will please make the correction. The error was not discovered until the other side of the paper was pressed off.

From the Baltimore Literary and Religious Magazine.

### What has become of the Slaves of the late John Randolph?

John Randolph of Roanoke, has been dead, if we remember aright, six or seven years. He left several wills, one of which liberated all his slaves, and directed certain portions of his large estate to be sold, and the proceeds applied to their benefit. This will after the most thorough and ample investigation, was, as we understand, fully established by law, as his last will and testament, and of course, all his slaves, were thus declared to be entitled to their freedom, by the act of their eccentric but generous master.

Judge William Leigh, of Halifax Co., Va., and Bishop Mead of that state, are understood to be the executors of this will, thus established. And the public will not fail to remember, that the former gentleman, who was handsomely provided for in the contested will of Mr. Randolph, generously surrendered all his interest under it, in order to become a witness, and thereby at once vindicate his deceased friend's memory and secure the administration of justice to the objects of his beneficence.

The heirs at law of John Randolph are Henry St. George Tucker, Esq. President of the Court of Appeals of Va. and Beverly Tucker Esq. Professor of Law in the College of William and Mary in Va. and possibly some others unknown to us.

These gentlemen, are the half-brothers of Mr. Randolph; and are supposed not only willing, but desirous of executing the intentions of their deceased relative, the more especially, since those intentions have been ascertained and established, by those very laws, which it is the office of one of these distinguished gentlemen to teach, and of the other to administer.

And yet it is, we believe, four or five years since the validity of the will, emancipating these slaves, was established; while nothing is known to the public to have been done to put forward the benevolent designs of their deceased benefactor. On the contrary, there are reasons to suppose that all these slaves, amounting as we learn, to several hundreds—perhaps between three and four hundred—are still at work, on the estates of their late owner in Charlotte Co. Va: as slaves; and without any more apparent prospect of freedom than during the life of Mr. Randolph.

How is this? For whom is their labour, (worth perhaps $10,000 a year) bestowed? Where are their earnings since the death of their master? By whom are they held in bondage? And what is to be the issue of this matter?

It seems to us, the public, and more especially the friends of Mr. Randolph, and those of the black race, have a right to feel some interest in the case which is extremely remarkable in every part of it. And we respectfully submit to all the distinguished gentlemen whose names have been herein mentioned that while their high character justifies the confidence of the public; on the other hand the nature of the case renders the obscurity which has come over it, a subject of just anxiety, which is not allayed by remembering the great efforts that were made to deprive these slaves of their freedom, and at the same time stultify one of the most illustrious and gifted men of his age.

Since the foregoing was written, we have understood that the facts stand thus: the former controversy was entirely between the various *legatees* of Mr. Randolph—claiming under several wills—one of which, viz. that of emancipating his slaves was established, as between the *legatees*. But that Mr. Beverly Tucker, who was not a party to that contest, now comes forward as heir at law, to overset all wills; and that he is now engaged in endeavoring to effect this object, by a suit in chancery; the slaves, mean time, remaining, we presume, as slaves, and in custody of the law.

We do not know what the real facts are, nor what the rights of the parties may be. But we confess we look with great distrust and aversion, on any attempt, by any man, to prove John Randolph a madman; yea, and such a madman, that for years together, and those years in which he was trusted by his neighbors and honored by his country, he had not even a gleam of reason nor an interval of sanity, sufficient to make a will. That this attempt should be made by a brother, is still more reprehensible. And that, if successful, it should reduce again to slavery, some hundreds of persons, once declared free, by the wise, learned, and incorruptible tribunals of that ancient commonwealth, *magna matur virum*, is not the least painful part of the supposed attempt.

We say again, we do not know the facts. But we think we and the public have a right to know them. What we have herein written, is on authority of the most imposing kind; and therefore, we have felt free to call public attention to a subject which cannot fail to interest every benevolent and just man.

## NOTICES.

### THE MIRROR OF LIBERTY—PROSPECTUS.

The Mirror of Liberty will enter the arena, semi-monthly in behalf of the dumb—for the immediate emancipation and full enfranchisement of three millions of my down-trodden countrymen and women, in this

"Our own,
Our native land."

for the restoration of equal rights to all mankind. It will advocate Reform—radical reform, in every ramification of society. It will go for the "largest liberty," personal, political and religious.

*Terms*—The Mirror of Liberty will be published semi-monthly, and will contain eight enlarged pages.

The sum of one hundred and fifty dollars, only, is wanted towards the pledge of $500 to render the Mirror a permanent semi-monthly journal.

Let every Agent do his duty—I shall rely on receiving at least 10 paying subscribers from every true friend and agent by the first of June next. *Do what you can.*

Providence permitting, by your prompt and efficient aid, Volume 2, of the Mirror of Liberty shall commence next month. The cause demands that every man should do his duty.

"Up, then, in Freedom's manly part,
From grey-beard eld to fiery youth,
And on the nation's naked heart
Scatter the living coals of truth."

DAVID RUGGLES,
*Ed. of the Mirror of Liberty.*

N. B. Travelling Agents are wanted for this Journal in the Western part of this State, for Pennsylvania, Ohio Indiana, Michigan, Illinois, and Upper Canada.

All commonications must be post paid, and addressed to the Editor at New-York City.

*New-York, May* 1, 1841.

Rev. THOMAS P. HUNT, Travelling Agent for the Mirror of Liberty.

### A Public Meeting in behalf of the Press.!

Persuant to notice, a meeting was convened on Monday evening the 17th inst. at the second colored Presbyterian Church, 23 Canal street, in behalf of the Mirror of Liberty, Mr. William A. Tyson was called to the Chair, and P. Leveridge was appointed Secretary.

After some remarks by the Chairman, Mr. David Ruggles expressed his determination to continue the Mirror of Liberty as a semi-monthly periodical, and solicited the patronage of the meeting to its support.

Mr. J. N. Still arose and submitted the following resolution:

Resolved, That as the Editor of the Mirror of Liberty has honorably redeemed his pledge to the people by the appearance of the last number of said paper, this meeting pledge itself in good faith to the support of the Mirror of Liberty, and recommend it to the unlimited patronage of our proscribed brethren and the friends of the perishing slave.

Mr. Ransom F. Wake arose to second the resolution, and, after reading some interesting articles from the May number of that periodical, which elicited encouraging remarks from several gentlemen, the resoluion was unanimously adopted.

On motion of R. F. Wake, it was unanimously voted that a copy of the proceedings of this meeting be forwarded to the Editor of the Colored American Emancipator, and the National Anti-Slavery Standard, for publication. On motion the meeting adjourned.

WM. A. TYSON, Chairman.

P. LEVERIDGE, Secretary.

*New York, May 18th*, 1841.

### AMERICAN REFORM BOARD OF DISFRANCHISED COMMISSIONERS.

The first annual meeting of the American Reform Board of Disfranchised Commissioners will (by Divine permission) be held on Wednesday, the 8th of September, 1841, at 10 o'clock, A. M. in the city of New-York, when the annual report will be read, and addresses delivered by several gentlemen. Auxiliary societies are requested to send delegates from every part of the country, as business of importance to the destiny of our proscribed and disfranchised people will be transacted.

Our condition, our prospects, and the success of our cause, demand a large convention of intelligent minds.

P. LOVERIDGE.
SAMUEL HARDENBURGH,
NICHOLAS GOLDSBERRY,
WM. A. TYSON,
L. BODINE.

*New-York*, May 13.

N. B. See Constitution of the American Reform Board of Disfranchised Commissioners, in No. 4, Mirror of Liberty. In places where there are no auxiliary societies, our brethren are requested to organize and report to the Corresponding Secretary of the Association, at 62 Leonard-st. New-York city.

### NOTICE.

At a Convention of the colored people held in Brantford, U. Canada, January 4th, 1841, and adjourned to London, the following resolve was adopted, to which please give publicity in the columns of the Anti-Slavery Standard.

Resolved, That a Convention called by the colored people of Canada, on the subject of *Education*, shall be held in the town of London, U. C., on June 2d, 1841, to which delegates, *irrespective of color*, may be sent from any part of the Province, and all persons coming from the United States or elsewhere, shall be considered, irrespective of color, as honorary members.

JAMES C. BROWN, *President.*

### Massachusetts Anti-Slavery Fair.

The Anti-Slavery women of Boston would again by their Committee, call the attention of their friends in Massachusetts, and throughout the country, to the increased prospect of aiding the cause, by means of the '*Massachusetts Anti-Slavery Fair*,' already notified to be held at Boston during Christmas week, 1841. The receipts of the sale of last year, far exceeding those of any previous year, afford ample testimony to the faithfulness with which the women of Massachusetts have discharged, amid much 'evil report,' the responsibilities they have assumed, and encourage us *again* to summon them to unite with us for a still more strenuous effort in the slave's behalf.

We ask anti-slavery societies to take early action with respect to the Fair, and communicate their determination to us. In towns where no society exists, or where having a name to live they are dead, let individuals, who remain true to the cause, unite their efforts in this behalf. Permit us to say here, to any who, in view of our protracted struggle and unanticipated perplexities, may be preparing to abandon the cause—' The numbers of the enslaved, their sufferings and despair, the crime and danger of the slaveholder, the guilt of his northern confederate, are no less than when they first awoke your conscience, and enlisted your sympathy. Remember the declaration of our Savior, 'No man having put his hand to the plough, and looking back, is fit for the kingdom of God.'

In many places, one laborer bears alone the heat and burden of the day. To such we would say, be resolute and self-sustained. You do but seem to be alone. Within your call are true and faithful hearts.

——'hearts glowing with a flame,
Kindled like yours for purposes the same,
To cheer the watch, to daunt a common foe.'

Help shall arise by your side soon, and at the eleventh hour the ranks will be full.

We entreat our friends to encourage us by their presence at the time of the sale as well as by their donations. Arrangements will be made for the accommodation of all who come up to our help, and no endeavors omitted to make the occasion one of enjoyment and festivity, as well as of toil and responsibility.

So well is the Fair now understood, that a particular description of articles that might be profitably provided is unnecessary. Information will be furnished upon application to any member of our Committee.

We shall address to you, from time to time, during the year, such information respecting our plans and arrangements, as may facilitate yours. Meanwhile, asking earnestly for your correspondence, co-operation and advice, we are affectionately your friends and co-laborers for the slave,

MARIA W. CHAPMAN, LYDIA MARIA CHILD,
MARY A. W. JOHNSON, MARY G. CHAPMAN,
THANKFUL SOUTHWICK, ELIZA LEE FOLLEN,
LOUISA LORING, HENRIETTA SARGENT,
ELIZA F. MERIAM, SUSAN PAUL,
ANN T. G. PHILLIPS, ELIZA PHILBRICK,
MARY YOUNG, ANNE WARREN WESTON,
CAROLINE WESTON, HELEN E. GARRISON,
ABBY SOUTHWICK, LOUISA SEWALL,
LAVINIA HILTON, CECILIA HOWARD,
MARY F. ROGERS, CAROLINE F. WILLIAMS,
EMILY A. WINSLOW, HANNAH S. ADAMS,
HANNAH TUFTS, MARY WILLEY,
CATHARINE SARGENT,

## GENERAL INTELLIGENCE.

### FOREIGN ITEMS.

The reports of the state of trade in the manufacturing districts show a state of things not very pleasant for men of business in England to contemplate.

The post notes of the United States Bank which fell due on the 15th of April were not paid. The holders had proposed a further waiting of twelve months, upon condition of receiving $225,000 in Pennsylvania stock as additional security.

The public mind in England seems to have become more composed in relation to the McLeod affair, and the prospects of war therefore diminished.

A letter from Bombay, dated the 1st of March, says that all the troops were to be forthwith recalled from Chusan, and possession given to the Chinese. The English flag had been taken from the Bogue forts, and the Chinese placed at masthead instead. Nothing is said in the negotiations in regard to opium; the understanding is that it may be imported into the new settlement, but to continue contraband at China. The general trade this season is to be carried on at Whampoa.

The Queen's income annually is £465,000, £1,137 a day. Queen Adelaide recieves £100,000 a year, or £274 a day.

A Mr. Macdonall, (a surgeon,) one of the late imprisoned Chartists, has been delivering lectures in several of the pottery towns during the week, on the "Rights of Labor and the Principle of the People's Charter," which have been tolerably well attended by the working classes.

Upwards of 51,000 signatures have been obtained to the Manchester petition for the repeal of the corn and provision laws.

It is stated in letters from Teheran, dated Feb. 14, "that the difference existing between Persia and Great Britain had been satisfactorily arranged; the Shah of Persia having declared himself ready to cede the fortress of Gurian, taken by the troops in the last war." It was consequently expected that the British Embassy would return to Teheran forthwith.

The season is unusually forward in England, as well as on the European continent.

The Albert, iron steam vessel, for the Niger expedition, sailed from Deptford on the 13th of April, and anchored off Woolwich to complete her preparations. She was to sail for Africa about the 20th.

*Rail Roads in Ireland.*—A late number of the Waterford Chronicle says that the subject of Railroads for Ireland is taken up in good earnest. A number of English capitalists have come forward with the necessary funds, and they are to be secured by the Government in a certain per centage on their outlay. Messrs. Baring, it is said, stand at the head of the list.

A Liverpool paper states that there are now thirty vessels in the London and St. Katharine Docks, fitting out to convey emigrants to Sydney, Hobart Town, Canada, New-York, and to the infant colony of New Zealand, which are to sail during the month of April, and they will carry out in all about five thousand passengers. The ships bound to New Zealand take out bricks as ballast.

*Emigration of the Swiss.*—The Swiss journals state that a great number of the inhabitants of Chamaunix, although in the enjoyment of a certain degree of wealth, are disposing of their property with the intention of emigrating with their families to New-York, others to Louisiana, where many of their fellow-countrymen have made successful settlements.

The Austrian Government, as the Leipsic Gazette states, has acceded to the demand of the Comitats of Hungary for convoking a Diet extraordinary to deliberate on the question of mixed marriages, by the discussion of which much agitation had been caused in that country.

There is apparent a good deal of revolutionary spirit in France, Spain, Switzerland and Germany. Spain is declared in the Franch papers to have dethroned monarchy and to be in fact republican.

The committee, composed of numerous persons of all classes, is said by the *Constitutionnel* to be forming for the purpose of founding a perpetual annual mass for the repose of the soul of the Emperor Napoleon, to be performed in all the churches of Paris.

The Oriential Observer, in its Alexandrian correspondence, states that out of a caravan of 6060 slaves recently brought from Cordafou into Egypt, 2000 died of small pox on the road.

Private letters from Constantinople, of the 26th March, announce that the whole country about Diarbekir was in a state of resurrection.

The Christians of Candia have revolted against the Porte, and appealed to the commander of a British frigate for support in asserting their right to an independent government under the protection of England. They form a majority of the population of the island; and they enjoyed immunities under the rule of Mehemet Ali of which they are now deprived.

Information has been received that a new printing press is now established, but only very recently, at Tananarivo, the capital of Madagascar, and by the missionaries; and that four of the natives have been educated as compositors, and are able to take their station at the press or case. It is added that they are engaged in printing a verson of the Bible in the Madagascar language. Further, that other natives are employed in "correcting the press," and other occupations connected with printing office business.

The Belgian Government has just adopted a report in favor of a uniform system of cheap postage, viz. 20 centimes, or about 4 cents.

### ANTI-SLAVERY ITEMS.

*The New Organized* American and Foreign A. S. S. thus notices the London Convention in its report:

The abolitionists of this country have *generally* approved the principles on which the Convention proceeded, as well as the tone and spirit of its acts. Its attention was turned to a great variety of subjects, and a vast amount of highly important information was collected and diffused. The utmost impartiality and singleness of purpose ruled in the Convention, and the highest expectations of its friends were fully realized.

Impressed with a deep sense of the good achieved by the first convention, the Committee have deemed it their duty to request the Committee of the British and Foreign Anti-Slavery Society to take measures for holding another Convention, on the same principles, in the summer of the year 1842.

A Portuguese slaver was lately carried into Rio Janeiro, by the British brig of war Tower. She had 380 slaves on board, and had lost 140 on the passage.

The subtle spirit of freedom overleaps all barriers, and is every where appearing and reappearing, under every variety of form. In the Ohio Legislature an altercation has taken place concerning the appointment of Trustees to the Miami University. It was proposed to strike out the name of John Wood, because he was an abolitionist, and therefore his appointment would be injurious to an institution principally supported by donations and patronage from the south.

Mr. Leonard inquired if Ohio was too poor to maintain her own literary institutions, and if it was really necessary that she should go a begging to the slave states to support her colleges? He thought they had bowed low enough to the South in passing such a law as they did two years ago, and she had paid them for it this year with a vengeance. He should not take such pains to bargain with the slave states after what we had witnessed

Mr. Carpenter said he was glad the senator from Knox had spoken as he had. It was what he, Mr. C. was intending to say himself, except as to the manner in which the South had fulfilled the bargain. With that he had no concern. But what had been said about going to the South for the support of our colleges, was directly in point. He hoped every senator heard it. He did not impute any thing of abolitionism to the senator on account of it. It was what every true democrat and whig too would say if he dared speak his feelings. Were they, Mr. C. inquired, willing to bear the degradation of sending a college of Ohio as a mendicant to the coffles of slavery for maintenance? The literary institutions of a free state to be maintained at the expense of humanity and justice? The light of science to be supplied from a system which shrouds in darkness the human mind!

Mr. Boyle has been mobbed at Sharon, about 13 miles from Cincinnati, while attempting to deliver an anti-slavery lecture there. He proceeded undisturbed by the shower of eggs with which they assailed him; and the next day he delivered a lecture to a large audience in the same place, without being molested.

"Ho! fishermen of Marblehead!
Ho! Lynn cordwainers leave your leather,
And wear the yoke in kindness made,
And clank your needful chains together!"

The Louisville Advertiser reports the following remarks of Mr. Wickliffe in the Senate of Kentucky, during the debates on the slavery question. Surely the South does her best to *kick* New England into something less of servility to her biddings.

"Gentlemen wanted to drive out the black population that they might obtain *white negroes* in their place. How inconsistent has been their conduct. They had a Democratic white population—the real tenants of log cabins—the plain but comely matron with her swarm of young log cabin Democrats around her; but they have disappeared to make room for Durham short-horns, and Woburn pigs. For every imported Durham, a yeoman of the country, a voter of the State, has been sent to the far West. But now gentlemen want a different kind of white population. Not such yeomen as their Durhams and Woburn pigs have displaced; but white negroes, who, like the white negroes of Europe, can be rendered subservient and brought to the polls in thousands. White negroes have this advantage over black negroes—they can be converted into voters; and the men who live upon the sweat of their brow and pay them but a dependent and scanty subsistence can, if able to keep ten thousand of them in employment, come up to the polls and change the destiny of the country.

How improved will be our condition when we have such white negroes as perform the servile labors of Europe—of old England—and he would add, now of *New* England—where our body servants, and our cart drivers, and our street sweepers, and our shoe blacks, are white negroes instead of black. Where will be the independence—the proud spirit and the chivalry of Kentuckians then? With white negroes in rags and dependence surrounding him, will the Kentuckian be what he has been in times past?"

The subject of slavery is more and more agitated in Brazil. The attempt to suppress the slave trade leads to the same result as in Kentucky, viz. a deficiency of labor. There is no escape for either of them but in emancipation, Free laborers never will emigrate in considerable numbers to a slaveholding region. One of the Brazilian papers contains the following:—

"One of the most valuable advantages of the system we wish to inculcate, is the powerful influence which it must necessarily exercise over the extinction of slavery amongst us. Brazil is to be likened to a patient who suffers from inveterate ulcers, which, fortunately, in God's infinite goodness, are not yet incurable; one is indifferentism in religion, which is the cancer of the body. Leaving the care and cure of the first to whom it concerns, we shall occupy ourselves solely with the second. Slavery is an insatiable gulf for all the goods and property of the Brazilian planter. Look to the interior, to the provinces, and you will see how the embarrassed planter sacrifices the last bag of coffee, the last bale of cotton, and the last cask of sugar, for buying more blacks; and thus, there goes off to Africa all that he possesses, like water which is absorbed by the earth without ever returning."

*Important Decision on Slavery.*—At the recent term of the Supreme Court for Ohio—Judges Lane and Hitchcock on the Bench—Judge Lane delivered the opinion of the Court on a slave case as follows:

"That if the owner of a slave *voluntarily* bring him into this State, or permit to come, although it should be only for the purpose of visiting or travelling through from one State to another, the slave in such case becomes a free man the moment he touches the soil of Ohio.

The Baptist Alabama Association lately resolved that they had read their Bibles, and were fully convinced, that "*Slavery is in accordance with its holy dictates.*"

Of all the arts sagacious dupes invent,
To cheat themselves, and gain the world's assent,
The worst is—Scripture warped from its intent.
Thus men go wrong with an ingenious skill;
Bend the straight rule to their own crooked will;
And with a clear and shining lamp supplied,
First put it out, then take it for a guide.—*Couper.*

Several ecclesiastical bodies have replied to the earnest appeal of the Congregational Union of Scotland, through Dr. Wardlaw, on the subject of slavery. Among these, the Rock River Congregational Association of Illinois, have recently made reply, in which the justice of its charges, and the great importance of its suggestions, are acknowledged.

*How Slavery strengthens its Stakes.*—When Wisconsin was formed into a territory, Governor, Secretary, and Chief Justice were all taken from the South. The new administration has pursued the same policy, in appointing Col. J. Chambers, of Kentucky, Governor of Iowa, in the place of Robert Lucas, removed. They do well. Times are coming when they will *need* more than all the outposts they can command.

Mr. Young Government Secretary in British Guiana, in a speech thus alludes to the emancipation of that colony.

"I must advert to that foundation of the prosperity of all countries—the people. And looking around me, what do I see!—The spectacle of a peasantry patient of labor, respectful to their superiors, subordinate to the magistrates, obedient to the laws, content with the obscure walk in life which Providence has placed them, and finding in it as much if not more, of happiness than belongs to any more exalted position in society. Yet Sir, this rational acquiescence with their lot does not degenerate—does not sink them into inactivity. They are still emulous to improve their moral and physical condition, eager to learn, retentive of improvement, industrious to acquire, careful of their gains, and sober in the enjoyment of them. Would to heaven the peasantry all over the world was as meritorious as in Guiana! I confess myself to be perfectly astonished at the few exceptions which can by any possibility be established against the general features of the picture which albeit, with weak coloring, I have drawn."

The same gentleman gives us a statement of the value of the crops in Demerara, and Essequebo, for 14 years, ending 31st December, 1840, and thus sums up the result.

"The average value of the crops of Demarara and Essequibo, during fourteen years, is £1,368,971. The positive value of the crops of 1840, on the above low computation, £1,573,311. The largest quantity of produce was made in 1829, and the crop of 1840 much exceeds in value that of 1829."

The following extract from the Philadelphia Inquiry, furnishes interesting information as to the condition of things in Trinidad.

"We have been favored by a friend with files of late Trinidad papers, from which we gather some interesting information in relation to the operation of the Free System of labor in that island. At a recent meeting of the Council of Government, the returns of the revenue of the colony from the year 1838 were submitted. From these it appeared that in 1831 the revenue was £31,000, £9,000 of which was derived from the slave tax; while in 1838, without the slave tax, the revenue had amounted to £48,750—since which year it had considerably increased.

*The Benevolence of Slavery.*—The following anecdote, related by Mr. Clay in the same case, shows the devilish spirit engendered by slaveholding.

"A master there had children by one of his slaves, and being rich, desired to leave his property to these children. He took them, with the mother, to Cincinnati, got a deed of emancipation under the laws of Ohio, returned to Mississippi with this title of their freedom, and left his property by will, to these children. The courts of Mississippi afterwards decided that this was an invasion of the law, broke the will, distributed the property among the collateral heirs, and reduced the mother and children again to bondage!"

*Murder in Missouri.*—Mr. Mackay, residing near Clarksville, Pike co. Mo., was recently killed by his own slave, whom he had obtained by marriage, and who disliked to live with him. The St. Louis Republican of the 7th says: "He struck his master over the head with a rail, knocked him down, and with his master's pocket knife cut his throat from ear to ear. He then ran to his mistress with the knife in his hand, and told her that somebody had killed his master. He has confessed all about it. We are informed that the excitement was very great, and a meeting was held, at which a proposition was made and lost by a few votes to *burn* him. He is in jail at Bowling Green, awaiting his trial."

*Abolition Papers in Slave States.*—A friend writing from Indiana, says: "I have sent a considerable number of Philanthropists and other documents into North Carolina, to my relations and acquaintances, which have been well received. I have received three letters concerning them. The writer of the last states, 'I have always believed when I thought any thing about it, that the slaves would not always be kept in bondage—if they were not freed by peaceable measures, that they would be freed by the same means whereby slaves in other lands have been freed. As for the papers that thee has sent here, they have been read with considerable satisfaction. We wish the cause of abolition well. Some of us discuss the subject with our neighbors, such of them as can bear it. Now and then there is one that will fly off the helve, or get into a passion, or use such language as becomes nobody. Then we give them the whole world to please themselves in.

*A Sign.*—At the last session of the legislature of South Carolina, a bill was laid before the Senate, by Mr. Wilie, "to prevent slaves from being bound as apprentices, or put to learn mechanical trades, unless on the plantations of their owners." The Charleston Patriot denounced it promptly, as a monstrous invasion of the rights of slave property, and utterly inconsistent with the institution of slavery. The bill, we doubt not, originated in disaffection to this darling institution; and its objects, we presume, were, to impair the value of slave property and thus lessen the consequence of the planter, to raise up a class of free white mechanics, increase their importance by making the planters to a certain extent dependent on them, and thus augment the white at the expense of the slave population. It is not the first time such a movement has been attempted in South Carolina. A gentleman from that State, now a citizen of this place, years ago while a resident there, set on foot a similar project, but it failed—as did the bill alluded to above, we presume.

We like to see these signs of uneasiness under the patriarchal system, in a state so devoted to its support.—*Cincinnati Philanthropist.*

*Contented and Happy.*—Extract of a lettter from a friend in Mississippi, to a student in Lane Seminary, dated Jan. 5, 1841.

"There has been a great stir among the blacks in this and the surrounding counties. Christmas was the day appointed for the insurrection, but the news got out, and it was therefore stopped. It was a fearful time I assure you Starkville was all in readiness for them. Almost every family had their guns loaded, and were ready for the attack. Patrols were appointed which went round every night to keep all house, and to whip all they might catch abroad. I believe this was all that kept them down. Several of Mrs. —— negroes were confined. It is said that there were several white men hid in a swamp, who were designing to head the insurrection. In Sumter Co. Alabama, several white men were caught and hung. Some Indians also were doing all they could in order to regain their lands.

"I have often wished that I was in a land of freedom where there were no slaves. If this plot had not been discovered in time, there might have been much blood shed. We are exposed to great danger here."

The above is a sad comment on the blessings of the "patriarchal" system.—*Philanthropist.*

*Escape of Slaves.*—The Grand Jurors sitting in and for the County of Lorain, at the April term of the Court of Common Pleas, made an examination to ascertain if any reason existed to suspect that the fugitive slaves that had been taken in Oberlin and committed to the jail of Lorain County, were assisted in their escape by any persons outside; and in their report say that, "after a full investigation of the testimony and of all the transactions, we have become unanimously of the opinion that the whole plan was matured and carried into operation by the prisoners, and that there was no other person privy, knowing, or in any way the least to blame, as the testimony before us is that there was a protracted meeting in progress in the place, which fully accounts for the noise which the prisoners heard in the evening, and all the circumstances go to acquit all others from any participation or blame in any way whatever."

*Safety of the South.*—In the great Mississippi slave case, Mr. Clay took the ground that the connection of Mississippi with the Union was necessary to her security against her slaves. "He showed, (says the correspondent of the Colored American) that the safety of Mississippi consisted in her connection with the Union; that she owed her security against slave insurrection to the genius of Fulton, by whose steamboat invention the myriads of men on the banks of the Ohio and the Mississippi could be speedily conveyed to the scene of action, in case of a servile war in that State." "Let her be isolated from the Union," said he. "let her be an island in the ocean; and the time would come, when her white population would be subdued by the colored race." He stated that the slaves already exceeded the white population of the State by 20,000.

Certainly the North is the bulwark of Slavery in the South.

*The Prophecy Fulfilled.*—Wm. Pinkney, in a speech in the Maryland House of Delegates so long ago as 1789, made the following declaration:—

"That the dangerous consequences of this system of bondage have not as yet been felt, does not prove they never will be. At least the experiment has not been sufficiently made to preclude speculation and conjecture. To me, sir, nothing for which I have not the evidence of my senses is more clear than that *it will one day destroy that reverence for liberty, which is the vital principle of a Republic.*"

### GENERAL ITEMS.

WEBSTER'S DICTIONARY.—The new edition of Webster's American Dictionary, published by the author in two volumes large 8 vo, is an elegant work, greatly admired by good judges of typography.

The improvements in this edition are chiefly:

1. A new exposition of the English Alphabet.
2. The addition of more than *fifteen thousand* words to the former vocabulary. The whole number now exceeds *eighty-five* thousand; from *twenty* to *forty thousand* more than the English dictionaries now used in this country.
3. The division of words into syllables, to exhibit the pronunciation.
4. The correction of the definitions of terms in certain sciences, rendered necessary by recent discoveries and classifications.

An English clergyman writes in the Liverpool Mercury that the first edition of the work "is by far the best English dictionary, and the only one to which an appeal can now be made as an authority." (The new edition is still better.) This opinion is expressed also in the British Journal, the Aberdeen Journal, the Aberdeen Observer, the Cambridge Press, the Mechanics Magazine, &c. &c.

This dictionary is a brief Encyclopedia, and the scriptural authorities cited, with the book and chapter noted render it, to some extent, a concordance. Families, in which there are reading children, all need this book; for without it, many popular works cannot be read to advantage. It will be almost necessary in the higher schools.—*Jour. Com.*

*Dreadful Disaster near Charleston, S. C.*—It is stated that Fort Moultrie, on Sullivan Island, was blown to atoms on the 8th inst., by the explosion of two or three hundred barrels of gun powder, with six or seven adjacent buildings. There were numerous workmen and soldiers in and about the Fort, and the Magazine was undergoing repairs, when by some means yet unascertained the powder ignited. From 40 to 50 men were in the Fort, and it was feared that many of them perished.

Charles F. Mitchell, late representative to Congress, claimed of the Canadian government on the charge of forgery, has been brought into New York in chains.

*Four New States.*—During the next Congress, the Territories of Iowa, Wisconsin, and the two Floridas, will probably ask for admission to the family of the American Union.

The Tallahassee Sentinel of the 30th ult. says: "We regret to state that Gen. Leigh Reed, of this place, was shot in the street, on Monday morning last, by Mr. Willis Alston. He expired in about 14 hours afterwards. Two other persons were (accidentally, we presume,) wounded, one severely, though, we trust, not mortally.

*Melancholy Accident.*—The Mansion House at Greensboro', (Ala.) fell to the earth with a tremendous crash a couple of weeks since, burying in its ruins Mr. David E. Hyde, whose body was afterwards recovered horribly mutilated. Mr. Hyde was 26 years of age, formerly resided in the eastern part of Connecticut, and had but two days before taken charge of the Mansion House.

The New Hampshire Bank, which has been in existence nearly fifty years, has advertised that the charter will expire on the 3d of January next, and that any bill which is not presented on or before that day will not be paid afterwards.

One day lately, when Sir R. Peel was dining at the Royal table, the miniature carriage built for the Princess Royal became the subject of conversation; it was much extolled for its lightness and elegance by Lord Melbourne, who had seen it, and who, addressing himself to Sir Robert, said: "Peel, I'm sure you will approve of it; let me recommend you to go and see our '*turn out.*'" "I shall be only too happy," promptly rejoined Sir Robert.—*Satirist.*

In 1814, a bull which killed a man in France was sentenced by a

Anything which excites the tenderness of the human heart, and directs it toward heartless cusoms and cruel prejudices, is doing the work of a missionary in the world's redemption, though it be in the form of a little, child-like poem. Who can estimate the blessed influence of Mary Howitt, on future generations? The small seeds she plants with such loving diligence, will grow into spreading trees, and nations rest in their shade. Hear her plead for the persecuted Hedge-Hog

Thou poor little English porcupine,
What a harrassed and weary life is thine!
And thou art a creature meek and mild,
And wouldst not harm a sleeping child.

Thou scarce can stir from thy tree-root
But thy foes are up in hot pursuit;
Thou might'st be an asp, or horned snake,
Thou poor little martyr of the brake!

Thou scarce canst put out that nose of thine:
Thou canst not show a single spine,
But the urchin rabble are in a rout,
With terrier curs to hunt thee out.

The poor hedge-hog! one would think he knew
His foes so many, his friends so few;
For when he comes out he's in a fright,
And hurries again to be out of sight.

How unkind the world must seem to him,
Living under the thicket dusk and dim,
And getting his living among the roots,
Of the insects small, and dry hedge-fruits.

How hard it must be to be kicked about,
If by chance his prickly back peep out;
To be all his days misunderstood,
When he could not harm us if he would!

He's an innocent thing, living under the blame
That he merits not, of an evil name;
He is weak and small,—and all he needs
Lies under the hedge among the weeds.

He robs not man of rest nor food,
And all that he asks is quietude;
To be left by him as a worthless stone,
Under the dry hedge-bank alone!

Oh, poor little English porcupine,
What a troubled and weary life is thine!
I would that my pity thy foes could quell,
For thou art ill-used, and meanest well.

A friend of mine, who is great friends with Nature, once found a porcupine terrified and vexed by a rabble of boys. All its quills were erect and bristling; but the moment he spoke to it with a voice of pity, and urged the boys to desist from their cruel sport, the poor little creature's back became smooth, and it fondled against his feet, like a favorite cat. There is a moral lesson in this, if we would but lay it to heart.—L. M. C.

### To Anti-slavery Agents.

The following spirited lines by Maria W. Chapman, are as appropriate now as they were in 1836

Oh, yet your steadfast spirit gird
In mighty panoply of prayer!
Your strong beseechings all are heard—
Give utterance to your prophet word!
Your faithful witness bear!
Not vainly shall your utterance flow—
Words shall be given you in that hour;
And on men's hearts the seeds you sow
In weakness, shall be raised in power!
Speak! as the first apostles spoke,
When their free spirits broke the chain
Of priestly thraldom, and the yoke
Of tyrants and their servile train
Speak as your pilgrim fathers spoke!
To embrace you from their rest they bend!
Each word falls as a lightning stroke,
Some veil of doubt to rend.
Speak! till their dust, now slumbering, stirs
In each high place of sepulchres!
And ever, while your strength endures,
Speak in the spirit's thunder-tone
The fiery gift of tongues is yours—
Let each man hear you in his own
Call through the peopled valleys, where
The bright streams linger on their way;
They find the scene so passing fair,
And fain their course would stay.
There tell the happy and the free,
How bitter, in the far south-west,
The captive's grief and toil may be,
By want and chains oppressed.
Then, in the strength of love and prayer,
Go forth among the hill-tops bare;
Where nothing earthly may control
That lofty thing—the human soul.
Tell *there*, of woman, fiercely driven,
Uncovered to the burning heaven,
And fiery manhood's bold eye glistens;
Bid him his footsteps onward urge,
To shield her from the blood-stained scourge,
Till his cheek blanches as he listens!
No cold coarse sneer, or laugh of scorn,
To meet your tortured ear is borne;
For *there* the voice of Freedom fills
The echoes of their caverned hills;
And still the mountain-heart is strong
To uphold the right—rebuke the wrong.
Ask heedfully where'er you go,
Through summer's heat or winter's snow,—
Whether through forest glooms ye pace,
Or some thronged city's market-place—
'Who there is worthy?' and abide
Steadfastly by his hated side,
Though pomp and power with vain pretence,
Will seek to lure or drive you thence.

Know, that Pride,
How e'er disguised in its own majesty,
Is littleness, that he who feels contempt
For any living thing, hath faculties
Which he has never used; that thought with him
Is in its infancy. The man whose eye
Is ever on himself doth look on one,
The least of nature's works, one who might move
The wise man to that scorn which wisdom holds
Unlawful, ever. O, be wiser, Thou!
Instructed that true knowledge leads to Love;
True dignity abides with him alone
Who, in the silent hour of inward thought,
Can still suspect, and still revere himself,
In lowliness of heart. Wordsworth.

### A Common Character.

He is rich
In nothing else but difficulties and doubts,
You shall be told the evil of your scheme,
But not the scheme that's better.
He is wise
In negatives, is skilful at erasures,
Expert in stepping backwards, an adept
At augoring eclipses. But admit
His apprehensions, and demand 'What *then*?'
And you shall find you've turned the blank leaf over.

## MISCELLANEOUS.

### Clinton Seminary.

The farewell address of the Rev. H. H. Kellogg, late Principal of this Institution, is one of the most sensible things of the kind we have ever seen. It is throughout characterised by just thought, and large and liberal views. His *manner* of receiving pupils not usually admitted to such institutions is worthy of all praise and imitation: and by itself alone would mark him a sensible man. Rochefoucault says: "The greatest pride is oftentimes the pride of condescension." In the changes now going over society, this is often evinced toward those whom custom has held in degradation: and people with the kindest feelings sometimes manifest an awkward resemblance of it, from mere inability to forget existing prejudice. Mr. Kellogg, was wise enough to perceive that social intercourse, in order to be unrestrained and easy to all parties, must be founded upon at least apparent unconciousness of any existing wall of partition.

"There is a cruel and wicked prejudice in the hearts of mankind against the poor, especially against the laboring poor. In consequence of this, there are few who, obeying the instructions of the Saviour, have ever tested the influence of a familiar intercourse with them. In this respect as in others, it is more blessed to give than to receive; and however incredulous a fashionable world may be on this point, I hesitate not to affirm that there are benefits resulting to ourselves in honoring this principle, which no intercourse, with the rich can confer. In social intercourse the highest results to ourselves and others flow from mingling with all classes; and it is obviously our privilege and duty to seek to annihilate, in the circles where we have influence that prejudice to which I have referred. This prejudice in this country is most bitter against the colored people, and by many, great surprise is expressed that it should exist. It is said that no such prejudice exists in England; and great blame is attributed to our countrymen, as though, in this particular, they are sinners above all men. Such views are superficial. The prejudice which in this country is directed against color, is directed against it secondarily, as the badge of a lowly and servile condition. It is really the condition which gives rise to the prejudice; and as the color indicates an enslaved and oppressed people, the prejudice naturally falls upon that, and all who bear it. Introduce to an American circle a colored man from China, Spain, or even the East Indies, and his color is no badge of servitude or degradation; he is accordingly welcomed and honored. The English, whose freedom from prejudice we are wont to commend in unmeasured terms, possess this prejudice as truly as Americans; but with them it is not directed against color. They have no colored men in England who are slaves, nor did African slavery ever exist on their soil; they have accordingly no enslaved or oppressed people of color in their midst, and when they meet a colored man, his color being no indication of servitude or of degradation, excites no prejudice. There is however as broad a distinction in English society between the gentry and the laborers, and as strong a repugnance on the part of those who regard themselves as belonging to the higher classes, to associating with those of a lower class, as can be found in this country. In short, the spirit of caste is not confined to American soil; it belongs to our apostacy from God, and wherever the influence of this is felt, there this legitimate fruit will be experienced. This of course is said not by any means to extenuate the wickedness of American feeling and American conduct, but to exhibit the true source of this evil, its vast extent, and only remedy. That remedy, I humbly conceive, is to honor and love mankind, to regard every man as entitled to our respect who has not forfeited it by his crimes. With these views, you have been accustomed to hear me urge upon you in various ways the treating of your fellow-men as brethren; especially to avoid that practice of clanship which is so prone to show itself in circles of youth, in which distinctions of property and worldly respectability are made the basis of social arrangements. But it has only been for the last three years that any of you have been practically tried in that form, in which the spirit of caste in this country shows itself most powerful. I refer to the prejudice which exists against our colored brethren; a prejudice which excludes them mostly from our institutions of leaning, and from the intercourse of social life. As many of you are aware, when an application was made, nearly three years ago, for the admission of colored young ladies as pupils, they were received as others were. No particular measures were employed for making their reception and subsequent treatment agreeable to them. No inquiries were made of those of you who were then members of the institution, whether their admission would be agreeable to you; no information was given that such an accession to our numbers was expected. Nothing was said or done indicating that an unusual event was about to occur. I chose to regard and treat them as *pupils* not as *colored pupils*, and I confided in you that you would welcome them as companions, and regard them as you were accustomed to regard others, on their own merits. And allow me here to say, that my confidence was not misplaced; richly did your conduct on that occasion repay me for the trust reposed. While I have never called upon you to extend to your colored companions the same sympathies you extended to others, or to admit them to like intimacies, these obvious duties have been by you cheerfully and lovingly performed. And while there have been, from the time of their first admission, a few young ladies of color in our circle, there has not been to my knowledge an instance of unkind treatment resulting from their color. And very few have been the occurrences which have indicated that the circumstance of their color was ever thought of by their companions. It is true that some may have deprived themselves, or have been deprived by friends, of the advantages of the institution because of their antipathy to the badge of lowly condition which these companions wear; but sure I am, that those who were members of the institution, with scarcely an exception, have found their prejudice give way, and have been as ready to welcome their colored companions to their confidence and affections as any with whom they associated."

"As social beings, we are greatly under each others influence; and we ought to hold ourselves responsible for the influence we might exert upon our fellow-men. This social influence is abused when we allow ourselves to be diverted from what we know to be right, by the consideration that others, our friends and neighbors, will not unite with us in the specified right action. Equally unjustifiable is the no less common error of falling in with a particular course of conduct because it is pursued by others. These errors lie at the foundation of many of the evils in social life. By these considerations they are justified, and by their influence on the public mind every reformatory effort is resisted. The strong tendency of our nature to sympathize in feeling, and accord in judgment with those with whom we hold daily intercourse, should constrain us to be on our guard against justifying ourselves in practices of doubtful propriety, and which are yet in accordance with public sentiment. The inspired injunction, "Prove all things, hold fast that which is good," is at all times pertinent; but it is so especially at a period of the world in which old institutions and long existing practices are examined with unwonted freedom. This spirit of *radicalism*, as the disposition to examine every thing venerable in the light of truth is sometimes termed, is by no means alarming. So far from this, it is the most encouraging evidence we meet with, of the remaining healthfulness and vigor of the public mind. Yet it needs to be restrained and governed by just principles, that while the bad is cast away, that which is good be not cast away with it. Whatever is good, be it new or old, should be embraced and adhered to; whatever is right should be practised and maintained, and whatever is wrong should be abandoned, whoever may reject, oppose, or embrace. In this respect, may it be our part to unite with Joshua in his resolution, "As for me and my house, we will serve the Lord."

Mr. Kellogg has gone to take charge of a manual labor institution in Illinois: but he informs us that the Clinton Seminary will "be left with those who will endeavor to maintain the same principles, and to a considerable extent to pursue the same course."

From Alexander's Weekly Messenger.

### The Old Family Bible.

AN INCIDENT IN REAL LIFE.

Whoever has travelled among the Scottish hills and dales, cannot have failed to observe the scrupulous fidelity of the inhabitants to the old family Bible. A more honorable trait of character than this cannot be found; for all men, whether Christians or Infidels, are prone to put reliance in those who make the Bible their confidant, and whose well-thumbed pages show the confidence their owners possess in it.

A few years ago there dwelt in Ayrshire an ancient couple, possessing of this world's gear sufficient to keep them independent from want or woe, and a canny daughter to bless their grey hairs and tottering steps. A gallant of a farmer became enamoured of the daughter, and she, nothing loth, consented to be his. As the match was every way worthy of her, the old folks consented, and as they were desirous to see their bairn comfortable, the two were made one. In a few short years the scythe of time cut down the old people, and they gave their bodies to the dust and their souls to the Creator.

The young farmer having heard much of the promised land beyond the sea, gathered together his duds, and selling such as were useless, packed up those calculated to be of service to him at his new home. Some neighbors, having the same itching for adventure, sold off their homes and homesteads, and with the young couple set sail for America.

Possessed of considerable property in the shape of "siller," this company were not like the generality of emigrants, poor and friendless, but happy, and full of hope of the future. The first thing done after the landing was, the taking out the old family heir loom, and returning thanks and praise to Him who had guided the barque to a safe haven.

As the farmer's object in coming to this country was to purchase a farm and follow his occupation, but little time was spent in the city he had arrived in, and as his fellow passengers had previously determined on their destination, he bid them farewell, and with a light heart turned his face towards the setting sun. Indiana at this time was settling fast, and having heard of its cheap and fertile lands, he determined on settling within its borders.

On the banks of the Wabash he fixed on a farm, and having paid cash for one half, gave a mortgage for the balance, payable in one year. Having stocked his farm, and put seed in the ground, he rested from his labor, and patiently awaited the time when he might go forth to reap the harvest; but alas! no ears of grain gladdened his heart, or rewarded his toil. The fever of the country attacked him, and at the time when the fields were white with the fulness of the laborer's skill, death called him home, and left his disconsolate wife a widow, and his only child an orphan.

We leave this first sorrow, and pass on to witness the struggles of the afflicted widow a year afterwards. The time having arrived when the mortgage was to be paid, she borrowed the money of a neighbor who had been very attentive to her husband and herself, one who had knelt at the same table with her to renew their professed obligations to the Giver of all good. Hard and patiently did she toil to repay the sum against the promised time; but all would not do; fortune frowned, and she gave way to her accumulated troubles. Disheartened and distracted, she relinquished her farm and the stock for less than she owed her Christian neighbor, who, not satisfied with that, put an execution on her furniture.

On the Sabbath previous to the sale, she took courage, and strengthening herself with the knowledge of having wronged no one, went to the temple of her Father, and with a heart filled with humanity and love, poured out her soul to him "who turneth not away," and having communed side by side with her Christian neighbor, returned to her desolate home.

Here her fortitude had like to have forsaken her; but seeing "the old family Bible," she reverently put it to her lips, and sought for consolation from its pages. Slowly she perused its holy and inspiring verses, and gathered hope from its never failing promises, and while the tears flowed freely, her heart seemed to say—

Within this holy book I trace
The life of Christ, his wondrous grace,
His anxious care and holy love,
Not earth's, not mine, but Heaven above.
The path is clear, the track is sure,
Why wait I then, these pangs endure;
O! grant my God my life may be
Sincere and prayerful Lord, to thee.

The day of sale having arrived, her few goods and chattels were, in due course, knocked off to the highest bidder. Unmoved, she saw pass from her possession article after article, without a murmur, till the constable held up the old family Bible. This was too much. Tears flowed and gave silent utterance to a broken heart. She begged the constable to spare her this memento of her revered and departed parents; and the humane man of the law would willingly have given it to her, but her inexorable creditor declared every thing should be sold, as he was determined to have all that was owing him.

The book was therefore put up, and about being disposed of for a few shillings, when she suddenly snatched it, and declaring she would have some relic of those she loved, cut the slender thread which held the brown linen cover, with the intention of retaining it. The cover fell into her hands, and with it, two flat pieces of thin, dirty paper. Surprised at the circumstance, she examined them, and what was her joy and delight to find they each called for 500*l.* on the Bank of England. On the back of one, in her mother's hand-writing, were the following words: "*When sorrows overtake ye, seek your Bible.*" And on the other, in her father's hand—"*Yer father's ears are never deaf.*"

The sale was immediately stopped, and the family Bible given to its faithful owner. The furniture sold was readily offered to her by those who had purchased, which she gladly took back. Having paid off her relentless creditor to the utmost farthing, and rented a small house in the village of ——, she placed the balance of her money in such a way as to receive interest enough to keep her comfortable, and is now able to enjoy the precepts of the old family Bible without molestation. Her time and attention is devoted to the bringing up of her bright, blue-eyed Alice; and if the happy smiles of the countenance may be considered an index of the heart and mind, little Alice bids fair to be a shining star in the community of which she at present forms but a unit.

At a meeting-house, in the centre of the village, may be seen every Sunday sitting about half way up the south aisle, a lady about thirty years of age, dressed in deep mourning, with a face glowing with the beauty of holiness, but on whom may be seen deep traces of past sorrow. At the public house in the same place, and at the same time, may also be seen a being in the garb of man, bloated and sotting over the poisonous bowl. The one is the *possessing* widow, the other the *professing* neighbor.

From Combe's Moral Philosophy.

### Duty of Preserving Health.

Nature may be said to allow us to run an account current with her laws, in which many small transgressions appear at the time to be followed by no penalty; when in fact, they are all charged to the debit side of the account, and after the lapse of years, are summed up and closed by a fearful balance against the transgressor. Do any of you know individuals, who for twenty years, have persevered in continued feastings, who all that time have been constant diners out, or diners at home, or the soul of convivial meetings, prolonged into far-advanced hours of the morning, who have resisted every warning and admonition from friends, and proceeded in the confident belief that neither their health nor strength was impaired by such a course? Nature kept an account current with such men. She had at first, placed a strong constitution and vigorous health to their credit, and they had drawn on it day by day, believing that because she did not instantly strike the balance against them and withdraw her blessing, she was keeping no note of their follies; but mark the close. At the end of twenty years, or less, you will find them dying of palsy, apoplexy, water in the chest, or some other disease clearly referable to their protracted intemperance; or if they escape death, you will see them become walking shadows, the ghosts of their former selves; in short the beacons set up by nature to warn others that she does not in any instance permit her laws to be transgressed with impunity. If a sedulous education in the laws of health, would not assist the reason and moral and religious feelings of such persons to curb their appetites, and aviod these consequences, they must be reckless indeed. At least, until this shall have been tried and failed, we should never despair, or consider their case and condition as beyond the reach of remedy.

It must be allowed, however, that the dangers arising to health from improper social habits and arrangements, cannot be altogether avoided by the exertions of individuals acting singly in their separate spheres. I shall have occasion, hereafter, in explaining the social law, to point out that the great precept of Christianity, that we must love our neighbors as ourselves, is inscribed in every line of our constitution; and that in consequence, we must render our neighbors as moral, intelligent, and virtuous as ourselves, before we can reap the full reward even of our own knowledge and attainments. As an example in point, I observe, that if there be among us any one merchant, manufacturer, or lawyer, who feels, in all its magnitude and intensity, the evil of an over-strained pursuit of wealth; yet he cannot with impunity abridge his hours of toil, unless he can induce his rivals to do so also. If they persevere, they will outstrip him in the race of competition, and impair his fortune. We must, therefore, produce a general conviction among the constituent members of society, that Providence forbids that course of incessant action which obstructs the path of moral and intellectual improvement, and leads to mental anxiety and corporeal suffering; and induce them, by a simultaneous movement, to apply an effectual remedy in a wiser and better distribution of the hours of labor, relaxation, and enjoyment. Every one of us can testify that this is *possible*, so far as the real necessary, and advantageous business of the world is concerned; for we all perceive that by a judicious arrangement of our time and our affairs, all necessary business may be compressed within many fewer hours than we now dedicate to that object, so as to allow us a reasonable space for mental cultivation, exercise, and amusement. I should consider eight hours a day an ample allowance of time for business and labor, which would allow us eight more for enjoyment, and eight for repose; a distribution that would cause life to flow more cheerfully, agreeably, and successfully, than it can do under our present system of ceaseless competition and toil.

It appears, then, from the foregoing considerations, that the study and observance of the laws of health is a *moral* duty; this being clearly revealed by our very constitution as the will of God, and being moreover necessary to the due discharge of all our other duties. We rarely hear from divines an exposition of the duty of preserving health, founded on our natural constitution; because they confine themselves to the book of revelation. The scriptures, however, in prescribing sobriety and temperance, moderation and activity, clearly coincide with the natural law on this subject: but we ought not to study the former to the exclusion of the latter; for by learning the structure, functions, and relations of the human body, we are rendered more fully aware of the excellence of the scriptural precepts, and obtain new motives to observe them, in our perception of the punishments by which, even in this world, the breach of them is visited. Why the exposition of the will of God, when strikingly written in the Book of Nature, should be neglected by divines, is explicable only by the fact, that when the present standards of theology were framed, that book was sealed, and its contents were unknown. We cannot, therefore, justly blame our ancestors for the omission; but it is not too much to hope that modern divines may take courage and supply the deficiency. I believe that many of them are inclined to do so, but are afraid of giving offence to the people. By teaching the people to regard all natural institutions as divine, because they proceed from the Creator, this obstacle to improvement may in time be removed, and religion may be brought to bend her powerful aid in enforcing obedience to the natural laws.

From the Last Dial.

### Man, the Reformer.

I will not dissemble my hope, that each person whom I address has felt his own call to cast aside all evil customs, timidities, and limitations, and to be in his place a free and helpful man, a reformer, a benefactor, not content to slip along through the world like a footman or a spy, escaping by his nimbleness and apologies as many knocks as he can, but a brave and upright man, who must find, or cut, a straight road to everything excellent in the earth, and not only go honorably himself, but make it easier for all who follow him, to go in honour and with benefit.

What if some of the objections and objectors, whereby our institutions are assailed, are extreme and speculative, and the reformers tend to idealism; that only shows the extravagances of the abuses which have driven the mind into the opposite extreme. It is when your facts and persons grow unreal and fantastic by too much falsehood, that the scholar flies for refuge to the world of ideas, and aims to recruit and replenish nature from that source. Let ideas establish their legitimate sway again in society, let life be fair and poetic, and the scholars will gladly be lovers, citizens and philanthropists.

It will afford no security from the new ideas, that the old nations, the laws of centuries, the property and institutions of a hundred cities, are all built on other foundations. The demon of reform has a secret door into the heart of every lawmaker, of every inhabitant of every city. The fact, that a new thought and hope have dawned in your breast, should apprise you that in the same hour a new light broke in upon a thousand private hearts. That secret which you would fain keep—as soon as you go abroad, lo! there is one standing on the door step, to tell you the same. There is not the most bronzed and sharpened money-catcher, who does not, to your consternation, almost quail and shake the moment he hears a question prompted by the new ideas. We thought he had some semblance of ground to stand upon, that such as he at least would die hard, but he trembes and flees. Then the scholar says, "Cities and coaches shall never impose on me again; for behold every solitary dream of mine is rushing to fulfilment. That fancy I had and hesitated to utter, because you would laugh, the broker, the attorney, the market-man are saying the same thing. Had I waited a day longer to speak, I had been too late. Behold, State-street thinks, and Wall-street begins to prophesy!"

It cannot be wondered at, that this general inquest into abuses should arise in the bosom of society, when one considers the practical impediments that stand in the way of virtuous young men. The young man on entering life finds the ways to lucrative employments blocked up by abuses. The ways of trade are grown selfish to the borders of theft, and supple to the borders (if not beyond the borders) of fraud. The employments of commerce are not intrinsically unfit for a man, or less genial to his faculties, but these are now in their general course so vitiated by derelictions and abuses at which all connive, that it requires more vigour and resources than can be expected of every young man, to right himself in them; he is lost in them; he cannot move hand or foot in them. Has he genius and virtue? the less does he find them fit for him to grow in, and if he would thrive in them, he must sacrifice all the brilliant dreams of boyhood and youth as dreams; he must forget the prayers of his childhood; and must take on him the harness of routine and obsequiousness. If not so minded, nothing is left him but to begin the world anew, as he does to put the spade into the ground for food. We are all implicated, of course, in this charge; it is only necessary to ask a few questions as to the progress of the articles of commerce from the fields where they grew to our houses, to become aware that we eat and drink and wear perjury and fraud in a hundred commodities. How many articles of daily consumption are furnished us from the West Indies; yet it is said that, in the Spanish islands, the venality of the officers of the government has passed into usage, and that no article passes into our ships, which has not been fraudulently cheapened. In the Spanish islands, every agent or factor of the Americans, unless he be a consul, has taken oath that he is a Catholic, or has caused a priest to make that declaration for him. The abolitionist has shown us our dreadful debt to the southern negro. In the island of Cuba, in addition to the ordinary abominations of slavery, it appears only men are bought for the plantations, and one dies in ten every year, of these miserable bachelors, to yield us sugar. I leave for others who have the knowledge, the part of sifting the oaths of our custom-houses; I will not inquire into the oppression of the sailors—I will not pry into the usages of our retail trade. I content myself with the fact, that the general system of our trade (apart from the blacker traits, which I hope, are exceptions denounced and unshared by all reputable men,) is a system of selfishness; is not dictated by the high sentiments of human nature; is not measured by the exact law of reciprocity; much less by the sentiments of love and heroism; but is a system of distrust, of concealment, of superior keenness, not of giving but of taking advantage. It is not that which a man delights to unlock to a noble friend; which he meditates on with joy and self-approval in his hour of love and aspiration; but rather that which he then puts out of sight, only showing the brilliant result, and atoning for the manner of acquiring by the manner of expending it. I do not charge the merchant or the manufacturer. The sins of our trade belong to no class, to no individual. One plucks, one distributes, one eats. Every body partakes, every body confesses—with cap and knee volunteers his confession, yet none feels himself accountable. He did not create the abuse, he cannot alter it; what is he? an obscure private person who must get his bread. That is the vice—that no one feels himself called to act for man, but only as a fraction of man. It happens therefore, that all such ingenuous souls as feel within themselves the irrepressible strivings of a noble aim, who by the law of their nature must act for man, find these ways of trade unfit for them, and they come forth from it. Such cases are becoming more numerous every year.

### Extract from De Tocqueville's Travels.

I remember when I was travelling through the forests which still cover the State of Alabama, I arrived at the log house of a pioneer. I did not wish to penetrate into the dwelling of the American, but retired to rest myself for a while on the margin of a spring, which was not far off in the woods. While I was in this place (which was in the neighbourhood of the Creek territory) an Indian woman appeared, followed by a negress, and holding by the hand a little white girl five or six years old, whom I took to be the daughter of the pioneer. A sort of barbarous luxury set the costume of the Indian; rings of metal were hanging from her nostrils and ears; her hair which was adorned with glass beads, fell loosely upon her shoulders; and I saw that she was not married, for she still wore that necklace of shells, which the bride always deposits on the nuptial couch. The negress was clad in squallid European garments. They all three came and seated themselves upon the banks of the fountain, and the young Indian, taking the child in her arms, lavished upon her such fond caresses as mothers give, while the negress endeavoured by various little artifices to attract the attention of the young creole. The child displayed in her slightest gestures, a consciousness of superiority which formed a strange contrast with her infantine weakness; as if she received the attentions of her companions with a sort of condescension. The negress was seated on the ground before her mistress, watching her smallest desires, and apparently divided between strong affection for the child and servile fear; while the savage displayed, in the midst of her tenderness, an air of freedom and of pride which was almost ferocious. I had approached the group, and I contemplated them in silence, but my curiosity was probably displeasing to the Indian woman, for she suddenly rose, pushed the child roughly from her, and giving me an angry look, plunged into the thicket.

I had often chanced to see individuals meet together in the same place who belong to the three races of men which people North America. I had perceived from many different results the preponderance of the whites; but in the picture I have just been describing, there was something peculiarly touching—a bond of affection here united the oppressors and the oppressed, and the effort of nature to bring them together, rendered still more striking the immense distance placed between them by prejudice and by law.

Origin of Glass.—In the neighborhood of St. Jean d'Acre I passed the river Belus, and here it may be remarked, how often do we find from the most trivial circumstances, discoveries have arisen of the very highest importance. Some Sidonian merchants, carrying nitre, happened to stop at the mouth of the stream, and not finding stones to set their kettles on to cook provisions, piled up sand and nitre for this purpose, when, by the action of fire on these ingredients, a new substance was discovered, namely glass, which has added so much, not only to the comforts of life, but the progress of science. The sand of this wall continued for ages to supply the manufactories of Sidon with materials for that beautiful production; and in the seventeenth century vessels were employed at St. Jean d'Acre, to remove it to the glass-houses of Venice and Genoa. It may be added, that, unde the Emperors, windows were constructed of a certain transparent stone, called *tapic specularis*, found in Carmel which is close to Belus, and might be split into thin leaves like slate, but not above five feet in length.


SALE OF ANTI-SLAVERY BOOKS.

The undersigned will sell at public auction, on Wednesday, May 12, at 8 o'clock, at the Anti-Slavery Depository, No. 131 Nassau street, to enable them to discharge the debts and liabilities of the Society, prior to the last annual meeting, *all the books, and stereotype plates, letter paper, engravings, &c.*, belonging to the American Anti-Slavery (old) Society. As a large number of the members of the various anti-slavery societies in the United States will be in the city during the anniversary week, it is deemed an eligible time to offer all the publications and stereotype plates at public auction, to enable the undersigned to liquidate the concerns of the old Society. It is intended to sell the books, plates, &c. for the most they will fetch, to close the sales and the concern. An excellent opportunity will be afforded to State and other auxiliary societies, and to individuals, to furnish themselves with standard anti-slavery works at unprecedented low prices. Terms cash, for all sums under $100, and approved endorsed notes for ninety days for all sums above $100

S. W. BENEDICT, }
LEWIS TAPPAN, } *Trustees.*

FAIR

FOR THE BENEFIT OF THE

*American Anti-Slavery Society.*

In Accordance with the recommendation of the Manhattan Anti-Slavery Socity, there will be a Fair held in the city of New-York during the week of the anniversaries, in May next. The friends of the anti-slavery cause are solicited for contributions, either in money or goods. Articles of clothing,—such as hats, shoes, stockings, 'kerchiefs, gloves, children's frocks, aprons, shirts, fancy articles, toys, &c. &c., will be gratefully acknowledged. A more particular list will be made out, of the most desirable articles, and it is hoped that the anti-slavery women of the country will be prompt in forwarding such as they can, and in promoting the most liberal contributions.

Almira Van Rensselaer, Lydia Maria Child,
Rachel Ruby, Anne Warren Weston,
A. H. Gibbons, Anna Bodie.
Mercy Powell, Jane Davis,
M. A. W. Johnson, Thankful H. Southwick.

New-York, March 4, 1841.

*Dr. Church's Tooth Powder,*

OR THE GREAT TOOTH PRESERVATIVE.

1. It is excellent in cleansing the Teeth and making them white, and preventing their decay. In order to keep the teeth clean and wholesome, the Brush and Powder must be used; for, by the frequent mastication of food, there is a viscid matter which adheres to the teeth, and which, if not removed, causes disease and decay.

2. It is an infallible cure for the Tartar collected on the Teeth, wholly removing it. Now, whenever tartar is suffered to gather, it occasions the swelling and inflaming of the gums, causing absorption and the expulsion of the teeth from the jaws, while it is the source of great pain.

3. It is sure to cause and preserve a sweet breath, and a pleasant taste to the mouth. Sad indeed is the evil, the pain, the destruction of comfort and health, which is brought about by *neglect*. For there is and there can be nothing worse for an individual than a bad breath; yet by overlooking the teeth, how many hundreds and thousands have disagreeable breath; and when in conversation, even, are conscious of it, and involuntarily turn their heads!—Still, all this can be remedied in a short time, by the application of the powder, so that health, comfort and beauty, and a sweet breath will be in the possession of all

4. It hardens the gums. When the gums are soft and spongy, this powder will make them hard. Nearly one-half of the teeth which are lost, is owing to the disease of the soft and spongy gums, and collection of tartar.

For sale by Gould, Newman & Saxton, corner of Fulton and Nassau streets.

**Garden and Farm Seeds,**

*WARRANTED THE GROWTH OF 1840*

For sale at the Seed store No. 45 North Market street, Boston.

The Subscriber has just completed his assortment of seeds for the coming season, and is ready to supply orders to any amount, for farm, garden, and flower seeds, both to traders and to farmers

The seeds offered are selected with great care, raised by experienced seed growers in the vicinity of Boston, New Hampshire, and in Maine, and every precaution has been used to obtain *pure* and *perfect* seeds. It is confident that atisfaction will be given to purchasers

**Garden Seeds.**

The assortment of garden seeds comprises every variety of seeds that is worthy of cultivation.

Seeds by the quantity, assorted to suit the different markets

Boxes of seeds for retailing, neatly prepared, at 6 cent per paper, with printed directions for their culture, variously assorted, from $10 per box and upwards: a liberal discount will be made to dealers

**Farm Seeds.**

An excellent and very select assortment of improved field seeds, comprising the best assortment of wheat, rye, barley, corn, oats, grass seeds, root seeds, &c. &c. &c.

Farmers who intend to change their seed, are invited to call and examine.

Flower seeds, roots, shrubs, vines and trees of all kinds furnished to order.

Catalogues of the whole may be obtained on application.

Orders by wholesale and retail are respectfully solicited.

CHARLES P. BOSSON, *Seedsman,*
No. 45 North Market street, Boston.

February 18, 1841. 6t

**Channing's New Work on EMANCIPATION.**

JUST PUBLISHED, by the American Anti-slavery Society, and for sale at the Office, No. 143 Nassau street New-York, Channing's new work on Emancipation, a neat 18 mo. pamphlet of 72 pages. A cheaper publication was never issued from the anti-slavery press. It will be sold at 12 1-2 cents, a single copy, and at 10 dollars a hundred.

Those who wish to supply themselves with this valuable production, would do well to send orders promptly.

*Terms Cash only.*

CORRESPONDENCE

BETWEEN

**Oliver Johnson & Geo. F. White.**

THIS Day published, and for sale, by Oliver Johnson, at 143 Nassau street, a duodecimo pamphlet of 48 pages, entitled, "Correspondence between Oliver Johnson and George F. White, a minister of the Society of Friends; with an appendix." Price 12 1-2 cents single—10 copies for $1.

*New York*, Feb. 25.

*To Landlords and Tenants.*

THE SUBSCRIBER will receive agencies for renting houses, stores, and tenements at Hutson's Intelligence Office, No. 560½ Pearl street. When houses are registered, or application made by tenants, no charge is made unless suited.

Feb. 25, 1841. P. A. BELL.

BAPTIST ANTI-SLAVERY CORRESPONDENT.

For sale at 143 Nassau street, (price 10 cents single, $6 per hundred,) the Baptist Anti-Slavery Correspondent, vol. 1, No. 1; containing the reply of the Rev. Elon Galusha, to the letter of Rev. R. Fuller, of South Carolina.



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